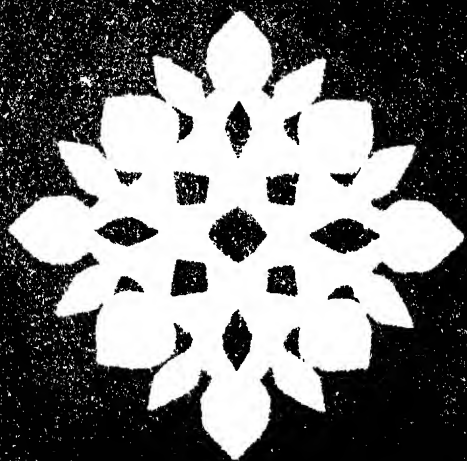


# KŌSALA KAUMUDĪ

















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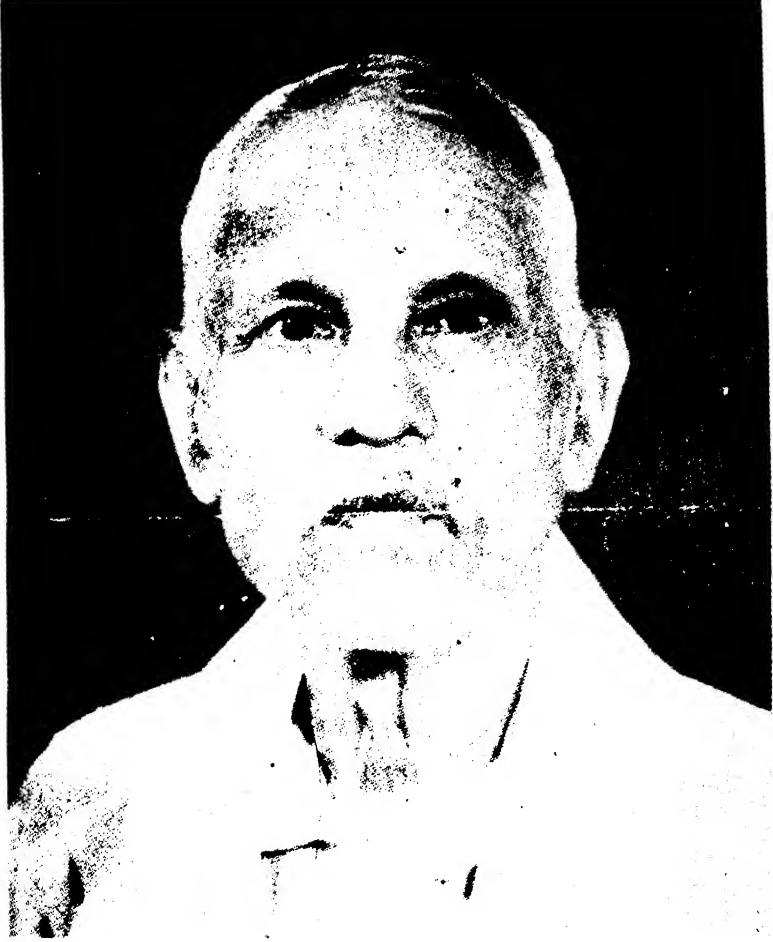
**Pt. Lochan Prasad Pandey Śarma**  
**Birth Centenary Volume**

**STUDIES IN INDOLOGY**  
**( Collection of his Research Articles )**



# PT. LOCHAN PRASAD PANDEY

( 4 Jan. 1886 — 18 Nov. 1959 )



श्री लोचन प्रसादो हि लोचनोन्मीलनं व्यधात् ।  
यत्प्रसाद - प्रकाशेन कोसलोप्यं प्रकाशितः ॥ १ ॥  
इतिहास - पुरातत्त्व - काव्य - वाङ्मय - कर्मणि ।  
अन्विष्यान्विष्य च कणान् पर्वतीकृतबान् बुधः ॥ २ ॥  
कोसल कौमुदी ग्रन्थो विकीर्ण - कार्य - संग्रहः ।  
तदीयं वस्तु तत् - स्मृत्यां लोकहस्ते समर्प्यते ॥ ३ ॥



# **KŌSALA - KAUMUDĪ**

**Pt. Lochan Prasad Pandey, Sarma**

**Birth Centenary Volume**

**STUDIES IN INDOLOGY**

**Sponsored By :**

**RAVISHANKAR UNIVERSITY**

**RAIPUR-492 010**

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# KŌSALA - KAUMUDĪ

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## **FOREWORD**

I deem it a great honour to release on behalf of Ravishankar University, Raipur, M. P., the collection of illuminating studies by illustrious Ihdologist, Late Pt. Lochan Prasad Pandey, entitled 'KŌSALA KAUMUDĪ' on the eve of his birth centensry.

Pt. Lochan Prasad Pandey is an 'Aksaya-Tārā', an immortal star in the bright and vast galaxy of Hindi literature and Indian History, Culture and Archasology. He was a poet, a story writer, a novelist, a critic, an essay wfiter, a foremost discoverer of Archaeological Antipuities and a profound researcher in Indological Studies. Above all he was an ardent patriot. His creative writings and researches in both the fields were actually inspired by the love of his country and people.

Hindi writers and readers admired in him his courage and sagacity and his love for his mother-tongue and hoped that he would enrich the growing literature of Hindi and Chhattisgarhi by his writings. Parallel to this there was a group of scholars and historians who had hoped for much from him. I have no hesitation in saying that these hopes were amply fulfilled by him in the form of his multi-dimensional literary creations and historical researches.

Pt. Lochan Prasad Pandey devoted all his life to study and research. He was a rare genius. He was an institution by himself. His erudition and hard work had been a source of inspiration to his friends, associates and admirers.

'KŌSALA-KAUMUDĪ', is a treasury of his scholarship, and I hope that the volume will be whole-heartedly welcomed by scholars and historians all over and will provide source materials to the new generations of young researchers, in the field of Indological Studies.

I feel a deep sense of gratitude and regard in offering my humble homage to Late Pt. Lochan Prasad Pandey of revered memory. The Publication of 'KŌSALA-KAUMUDĪ' in the memory of Late pt. Lochan Prasad Pandey is an act of offering by Ravishankar University to release us of 'RISHI-RINA'

(S. M. Agarwal)



## EDITORIAL

Pt. Lochan Prasad Pandey is so well known that he needs no further introduction to the students of Hindi literature and ancient Indian history. He will remain in the memory of future generations of scholars to inspire and guide their path. On the eve of his first birth centenary Ravi Shanker University, Raipur, M. P., has decided to celebrate this auspicious occasion keeping in view its needful academic perpetuity. Accordingly a committee was formed on 5 December, 1986. In its very first meeting members of the committee unanimously passed a resolution that on this occasion the University should bring out a Commemoration Volume. This was held that it would be the best way of paying our tribute to the celebrated scholar of Chhattisgarh. For the purpose a board of Editors was duly formed to collect all the writings of Pt. Lochan Prasad Pandey in the field of Hindi Literature and Indological Studies. Mean-while Guru Ghasidas University, Bilaspur, M. P., proposed to have a joint venture and entrusted itself with the task of bringing out a collected edition of Pt. Lochan Prasad Pandey's literary works and Ravi Shanker University, Raipur, was given the responsibility of bringing out his works in the field of Indological Studies.

The Editorial Board duly appointed by the committee came in force and took upon itself to collect all the research materials and to edit them for publication.

The task had a great setback on the untimely death of Dr. J. R. Kamble, Head of the Department History, Culture, and Archaeology, Ravi Shanker University. However, at long last we are able to bring out the volume.

To one who is well aware of the works of Pt. Lochan Prasad Pandey, the Present volume with its limitations will appear to be a single sided and he may assess it following Bhartrihari :

“Utkhatam nidhi-sankaya kshiti-talam. . . . .”

Prāptah kāna-varātakō—api na maya... . . . .”

i. e., “I have dug out the earth surface in search of treasures. But I was not able to get even a broken shell.” Yet we hope that the volume will be welcomed by the students of History.

The present volume is our homage to the great scholar, Pt. Lochan Prasad Pandey.

—Editors.



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LATE PT. LOCHAN PRASAD PANDEY SHRMA  
A BIOGRAPHICAL SKETCH  
EARLY-LIFE

Pt. Lochan Prasad Pandey was born on the 10th day of the Śukla Pakṣha of Pauṣa in the Vikrama Era 1943, i.e., 4 January 1886 A.D. in a reputed family of Sarayū-Pārīya Brāhmaṇas in the village Bālpur, near Chandrapur, District Bilaspur (M.P.). Astrologer hailed his birth to be the coming of a "Kula-Dēēpaka". Father Chintamani Pandey gave the name Lochan Prasad to this newly born child.

Pt. Lochan Prasad Pandey's father Pt. Chintamani Pandey was a man of noble character with immense faith in religion. He was a keen seeker of knowledge and naturally was interested in reading and writing. Lochan Prasad Pandey's mother Devahuti Devi was a woman of pious and religious temperament. She was a great soul.

Pt. Lochan Prasad Pandey has his primary education at a school at Bālpur. It was established and run by his father. This will be not out of place here to mention that his father Pt. Chintamani Pandey had established a public library named "Pārvatī-Pustakālaya" which had a rich collection of books and periodicals on religion, philosophy and literature. This opportunity caused the development of learning habit in Pt. Lochan Prasad Pandey from his early childhood. As the whole of the adjoining area was absolutely lacking in higher educational facilities, father Chintamani Pandey engaged one Vaiṣṇava Tamil Saint Rāmdās Maṅtra-Mūrti to teach the child Lochan. Thus in the year 1902 A.D. he passed his middle school examination from Sambalpur high school, as a private student and got 1st position in whole of the District. Thereafter, he passed his Entrance Examination from Calcutta University in 1905 A.D. as a private student. For further education he was sent to Kashi and got himself admitted to Central Hindu College. But due to constant affectionate call from his grand mother, he could not complete his college education and returned to his home place, Balpur. He lived in Kashi for a year only.

From Generation to Generation the Pandey family had earned a high reputation in the field of education and learning.

His fore-fathers were reputed scholars of religion, philosophy and literature and had been honoured by the princely State of Patnā-Sambalpur. This living tradition of the family developed in him a keen interest for the literature. Some of his elder brothers were engaged in literary creation and allied activities. Naturally he too was drawn to creative activities at home. According to prevailing traditional custom among the Savarṇa Hindus, at an early age he got married Loori Bai, the daughter of Pt. Kripāram Chaubey the Malgujar of the village Pendarava. His father-in-law was in the service of Raigarh State and holding a high official post. His wife Loori Bai was a true Indian lady having noble qualities.

## CONTRIBUTION AND RECOGNITION IN THE FIELD OF LITERATURE

Pt. Lochan Prasad Pandey was one of the foremost Hindi litterateur of old C.P. and Berar. He made his first appearance on the literary horizon of the nation, with the publication of his articles and poems in 'SARASVATĪ' and 'HINDĪ MĀSTER' in the year 1904. In 1905 A.D. he contributed a long article entitled 'HindĪ NāgarĪ Lipi', in 'Śrī Vyaṅkateśvara Samāchāra' weekly published from Bombay. This article was taken as a testimony of his clear thinking, precise judgement, critical attitude and unbiased approach to any problem. He maintained these qualities in every sphere of his writings and researches till the last. Hence, his works were always recognised as valuable contributions. 'Do Mitra' was his first novel which was printed by Lakṣmī Nārāyaṇ Press, Murādābād in 1907 A.D. In 1909 his three books were published whose names are 'Pravāsī', 'Nīti-Kavitā' and 'Bālikā Vinota' respectively. In the same year he launched his cordial cooperation in the editing of 'Maravādī Patrikā' of Nagpur. In 1910 he edited and published a book which was a collection of a number of poems belonging to the representative poets of the time, under the heading 'Kavitā Kusum Mālā'. In its preface for the first time he has discussed on the concept of 'Rahasyavāda' in poetry.

He was thickly associated with Dr. K.P. Jayaswal from 1910 till his death. When Dr. Jayaswal started the publication of a Hindi periodical under the title 'Pātālputra', he took his friend Pandey as a regular contributor for the same. In this periodical Pt. Pandey contributed essays, poems, and other articles relating to vivid subjects regularly. He in sometimes took up pen-names too. He was a regular writer to another periodical named 'Devanāgara' being edited and published by Justice Sharada Charana Mitra, who had been his friend.

Pt. Lochan Prasad Pandey was the pioneer in introducing

and establishing the 'Sonnet' writing in Hindi. He is recognised as the pioneer of Svachhandatā-Vāda in Hindi Poetry. Multidimensional features of rural people and their culture, great lustre of nature, unaccountable cultural heritage of India, curses of the British Rule, need of Nationalitism, political awakening of the Nation, Social Reforms had been some of the Major subjects of his creative writings in Hindi. More than forty books are credited to his name. It is rather difficult to prepare a catalogue of his poems and essays scattered in large number of periodicals covering a vast span of his active life ranging from 1904 to 1959 A.D.

There are a few who have been bestowed with the rare gift of tongues. Pt. Lochan Prasad Pandey was such a rare personality. He was well versed in Saṁskṛit, Hindī, Oriyā, Bengālī and English. He had an indefatigable pen to express himself, as well as his ideas and thoughts in a profound manner in these languages. He has written poems in Saṁskṛit, Oriyā, Bengālī and English, besides Hindi. These gave him name and fame and a vast circle of associates and admirers. He was trusted as a living replica of Indian nationhood in a real sense of the term. Chhattisgarhi was his mother tongue. He has enriched the literature of Chhattisgarhi Language and has brought an authentic documentation of her grammar which is recognised as the best of its class. He has earned an enviable place in the history of modern Indian literature. Being a 'Rasa-Siddha Kavi' he owns 'Akṣaya Kīrti' and enjoys "Amaratva".

### CONTRIBUTION AND RECOGNITION IN THE FIELD OF INDOLOGY

Pt. Lochan Prasad Pandey was closely associated with Rai Bahadur Dr. Hiralal and Dr. K.P. Jayaswal. He and Rai Bahadur Dr. Hiralal were active members of 'Madhya Pradeshīya Hindī Sāhitya Paṛiṣhad'. This Platform brought the two in close contact with each other which very soon ripened into friendship. R.B. Dr. Hiralal was deeply confined to Indological studies on his official capacity and to greater extent due to self inclinations and interests. Whenever these two friends used to meet each other one used to insist the other to plunge himself in the field of Indology. This constant force at last achieved its destiny and a true litterateur shifted his field of study and writing from 'Kavi-Karma' to 'Itihasa-Lekhana'. This change was further strengthened when Dr. K.P. Jayaswal embodied with the new spirit, which arose from his national feelings, ardent faith and convictions gave himself to study and researches in ancient Indian History. Thus the two intimate friends of Pt. Lochan Prasad Pandey unveiled a new domain of study and work to

him which he took up with deepest perseverance. It was the period when our great National Leaders demanded from their able co-workers and eminent scholars to come forward and present our history in real perspectives so that it can help in evolving nationhood among the intellectuals, students and common men of the country so that they can render their co-operation in freedom movement of the nation. This was the need of the hour. Imbued with the new ideology spearheaded by the Congress, Pt. Lochan Prasad Pandey joined the mission of writing history as a relentless quest for truth and human dignity. Now he combined his love of poetry with his new found love of history. His proficiency in ancient oriental languages and his knowledge of vast literature in Sanskrit, Pāli, and Prākṛit̐ enlightened territory he explored and chartered. The popular slogan given by the Congress at that time 'One Nation, One Flag, One Language and One Script' had a tremendous appeal. Pt. Lochan Prasad Pandey worked for Hindī as an acceptable language for the Nation, and Nāgṛī as a commonly practicable script for all the languages. To trace out the historicity and the root of this script had been a subject of his study. Palaeographic study of early form of Brāhmī, its development through different historical phases and the gradual evolution into Proto-Nāgṛī to Nāgṛī had been a subject of his interest - inspired by Dr. Hiralal and Dr. Jayaswal Pt. Lochan Prasad carved a place in the field as an able palaeographer, epigraphist, and numismatist. Thus he gave us an insight into the perspective and structure of chronological and political history of the land and her people.

Deciphering of epigraphic records belonging to different dynasties and of different periods, and publications of results of their studies provide geneology, chronology and sometimes dates, current in a particular era or period forms the most important source for executing a research work in History. Similarly ancient coins issued by the rulers during their reigns and their chronological sequences form the second group of our sources. Sporadic evidences scattered in the pages of our vast literature also give clues for the reconstruction of various historical phases and this forms the third group of our basic sources of history.

Pt. Lochan Prasad Pandey had earnestly mastered himself in utilising all the acceptable sources available at hand dedicated himself in the collection work of new findings. Knowing his circumstantial limitations he turned to regional study of Chhattisgarh including Sambalpur District of Orissa which was known as Kōsala or Dakṣiṇa Kōsala in ancient period.

Chhattisgarh was at that time generally known as a dark area, hence could not gain any place with specific reference in early historical works available in the hands of general readers. Very little of its history had been documented in absolutely brief form by Alexander Cunningham and his co-worker Beglar in the respective volumes of the Archaeological Survey reports of India, the works of the last quarter of 19th Century. These volumes were rather rare and beyond the reach of the common readers and interested people.

Association of Rai Bahadur Dr. Hiralal with settlement and Gazetter Sections had actually brought good fortune to the people in knowing their glorious past and to get themselves acquainted with their great cultural heritage that their predecessors had left for them. Some of these still exist in our present day traditions, customs, manners and rituals. The gazetteers of different districts brought to light the history of different areas through the ages. However, these too were not easy to be had by a common student. To bridge up this gap Dr. Hiralal planned to get them translated and published in Hindi in summarised form. Here Pt. Lochan Prasad Pandey and Mr. Y.N. Seel came to his support and they engaged some of their co-workers in this job. The result of which is still recognised to be of a great value. These works have been given independent identity with different names such as Aṣṭarāja, Ambōja, Raipur Rāshmi, Durga Darpaṇa, Bilāspur Vaibhava, Maṇḍalā Mayūkha, Jabalpur Jyōti, Damoh Deepaka and so on. R.B. Dr. Hiralal, Pt. Lochan Prasad Pandey and Shri Seel all of them rendered their full services and all sorts of help to these publications. With the emergence of these books a team of intellectuals came forward and formed a society to bring out the unknown phases of history to light. It was named 'Madhya-pradeśiya' Itihāsa Pariṣad', which in the beginning had been a sister organisation of Madhya-Pradeśiya Hindi Sahitya Parisad, but soon it was given an independent shape. To this Institution if R.B. Dr. Hiralal was its soul then Pt. L.P. Pandey was the person who had reared it. R.B. Dr. Hiralal is still widely recognised as the pioneer of Indological studies and researches confined to C.P. and Berar. He has studied and published a number of inscriptions from the State of C.P. and Berar. His two works namely 'The Descriptive List of Inscriptions In C.P. and Berar', and 'Madhya-Pradeśa Kā Itihāsa' have largely been accepted as land-marks in the field of historical writings concerning Madhya-Pradeśa. R.B. Dr. Hiralal found in Pt. L.P. Pandey a man with ripe and matured scholarship. At the age of thirty, Pt. Lochan Prasad Pandey started learning palaeography under the inspiration of R.B. Dr. Hiralal. His wide reading and thorough knowledge of Sanskrit

gave him authoritativeness in studying ancient epigraphs. Decipherment of ancient coins, leaving aside early Punch-Marked series, had been no problem for him after reaching this stage. Thus he started research works in Epigraphy and Numismatic. He choose these branches for his special study, but while picking up any research work he neither ignored nor gave less importance to the least extent to any available literary account. As a matter of fact he was basically a student, associated with oriental learning. His interest in this branch can be well judged by his early articles published in the yearly magazine of Central Hindu College, Vārāṇasī. Here this is worth noting that he was the only student who had submitted four articles at a time for the said magazine and all were found of high values. Scholar like Ennie Besant personally came to College and bestowed her pious blessings. But unfortunately he could not maintain his intimacy with that great soul. On the basis of his later works we can easily reckon him as an Historian having oriental insight in his approach. Further he was scholar who had spent his entire life amidst the traditional rural people, agriculturist and aborgins. He was fully acquainted with their traditions, customs and rituals. During his study and researches he experienced that in their traditional believes, ritualistic sacraments, ceremonial functions and in their folk tales and folklores accounts of higher historical values are still preserved. Hence, he strongly opined that the living traditions sometimes provide valuable informations in reconstruction of our history. As such they cannot totally be rejected. Historical truth hidden in them should be judged thoroughly and must be given their proper place that they deserve. He was the first man who collected and published maximum number of folk tales and folklores of Chhattisgarh Region viz., 'Tales of Chhattisgarh'. In his collections some of the songs of 'Devāras' and folk songs named 'Gopāla Deva Kā Pavāḍā' undoubtely have certain historical informations which have been utilised by Pandeyji himself and by other researchers.

Pt. Lochan Prasad Pandey was not merely confined to the study of known phases of the history or as it has been produced by the scholars. He was not interested in creating controversies either by means of juggling interpretations, or by means of bringing out dual meanings of any particular version from some epigraphic records or literacy sources. It does not mean that he was not capable of doing so or due to his narrowness he knowingly avoided controversies. There is no place for such false speculations in the scholarship of Pt. Lochan Prasad Pandey. His sole aim had been to expand our knowledge of history through fresh researches and new findings. Hence he devoted himself in collection of new findings and in search

of new antiquities. The articles emerged from his scholarly pen and which are being reproduced here reveal this very fact.

Pt. Lochan Prasad Pandey was an eminent epigraphist, a numismatist, a oriental researcher. His works can be easily classified under three major heads :

- (a) Studies in Epigraphy,
- (b) Studies in Numismatics and
- (c) Articles on various historical problems.

Besides ancient inscriptions and coinages, manuscripts and published works both literary and historical forms the sources of Pt. Lochan Prasad Pandey's writings. He gleaned informations from not only these, but also from prevalent anecdotes, folk-tales and folklores.

In the present volume this classification has been duly followed.

• In the field of Epigraphic studies his first notices and publications of Gunji rock inscription, Semarsal Lithic record, Kirari Wooden Pillar inscription, Turturiya-Nanheri stone inscription, Arang Fragmentary records and the Viṣṇu image inscription from Mallar have been widely accepted by the band of scholars as early records so far found from Dakṣiṇa Kōsala area and all are of great historical values. These Epigraphic records have been used by Pt. Lochan Prasad Pandey himself, as well as by new researchers in reconstruction of the political and cultural history of the area, covering the period of I Century B.C. to II Century A.D. Besides these, he collected a number of Copper plates and discovered stone inscriptions lying in various deserted sites of historical and archaeological importances. He made painstaking efforts in their decipherment, and published them in various reputed Research Journals with necessary historical interpretations and Epigraphic notations. Amidst this vast span of study he has deciphered and has published the Epigraphic records belonging to reigns of various kings related to different dynasties.

Leaving aside the known copper plates and inscriptions that he published either independently or jointly with some other scholars, such as Dr. V.V. Miashl and Dr. D.C. Sircar, he sent a good number of copper plates and ink impressions or eye copies of stone inscriptions for decipherment and study to the reputed scholars who have specifically mentioned his name while publishing the same. Among such findings which he had given to such scholars for study purposes, engraved or painted scripts in Pre-Brāhmī characters from Vikram Khol and Ulāpgarh rock shelters are of great antiquarian values.

These have been studied and published by Dr. K.P. Jayaswal and Dr. Prana Nath respectively and their proper study is still awaited with the hope that young researcher will come up and pick them up for their study projects. This very nature of the working of Pt. Lochan Prasad Pandey gives us a chance of judging his aim, purposes and endeavours in the field of historical researches.

He brought the same zeal of enthusiasm and devotion in the field of numismatic - studies and researches. He was a renowned collector of ancient coins from the various places of Chhattisgarh. Amidst his valuable and rare collections, the coin of Āpilaka, Prasanna Mātra, Gold, Silver and copper coins issued by different Kalchuri rulers of Ratanpur and a Gold coin of Ananta Choda Gaṅga of Orissa have been accepted as of greater historical values. He has studied and published these coins in different Journals. Besides his personal contributions, he helped other contemporary scholars with his own collection and findings. He often used to send coins collected by him to various scholars for their opinions. He made others to study and publish the result of their studies on the Punch Marked Coins, collected by him from the vicinity of ancient Dakṣiṇa Kōsala. Dr. A.S. Altekar and Dr. V.V. Mirasi have duly rendered their thanks to Pt. Lochana Prasad Pandey while publishing their results of studies of the coins supplied by him.

His pursuits in these branches have been deeply recognised all over. Dr. V.V. Mirasi while offering his homage at his sad demise, has counted his valuable contributions in the field of Indological Studies, to the great soul as "whenever any new coin, stone or copper-plate inscription was brought to light, its news would invariably reach him and then he used to make all efforts to secure the new finds. But for his keenness in this respect many precious records would have been either lost or remained unknown. He was a keen student of ancient history and has himself edited some copper plate inscriptions and published some coins. Many more than these he generously sent to others for publication".

A critical study of the materials available in vast literature of our country and reconstruction of early history of Dakṣiṇa Kōsala based on these literary datas has been the other branch of his sphere of researches. For this he made a thorough study of our ancient literature and has tried to trace out the salient features of our early history which has been lost in the womb of time. His real scholarship and contribution in this branch can well be judged in those articles and publications in which he has given extracts from the works of our early poets, which

are still lying in manuscript forms either written on Tāḍa Patras in Oriya script or in Nāgarī script. Among such works historical bearings in Ramabhyuda Kavya, Prabodha Chandrikā, Chikitsā Mañjarī, Jaya Chandrika, Tawārīkha Halhaya Vāṁśī Rājāṇ-Kā, and Khooba Tamāsha have been brought into light for the first time by Pt. Lochan Prasad Pandey. These have attracted the minds of our historians. One cannot forget Pt. Pandey and his contributions while utilising these valuable sources.

Pt. Lochan Prasad Pandey had a peculiar knack of tumbling on new interpretations of old facts. But he was never harsh and blunt in his criticism. He was always competent, scholarly, and informative. Often he used to say that his purpose has been to bring out the dark phases of our history to light even if his views merely raised a genuine controversy. Then some other would be stimulated to fresh efforts, further researches may result in fresh discoveries and new light will be thrown on a subject which had no limitations.

#### ASSOCIATION AND MEMBERSHIP

Pt. Lochan Prasad Pandey never believed on solitary efforts and personal gains. He was far from self seeking. He had inherited the qualities of collective work and cooperative outlook from his environment. When he entered academic, social cultural and political life, he always tried to associate himself with different Institutions, Parties and missionary working groups. His Association and membership with such organisations related to his academic horizons are enlisted below :-

1. Life member of Akhila Bhāratavarṣhiya Hindī Sāhitya Sammelana.  
He had been one of the founder members of this organisation, Honoured with Chairmanship for its conference of 1948 held at Meerut.
2. Member of Madhya Pradeshīya Hindī Sāhitya Parishad.  
He had been a founder member of this institution and remained associated with its organisational working, planning and achievements till his last breath. He was elected President of this organisation twice.
3. Membership of Madhya Pradeshīya Itihās Parishad.  
He was closely associated with this Parishad from its birth. He was appointed as the first General Secretary of the Parishad. Later on, he acted as President of this Institution.
4. Founder member of Deva Nāgarī Pracharīṇī Sabhā, Varāṇasī (now known as Nāgarī Pracharīṇī Sabhā).
5. Honorary member of Madhya Prāntīya Hindī Sāhitya Sammelana.
6. Nominated member of National Archives, Delhi.

7. Member of Indian Historical Records Commission. .
8. Life member of Numismatist Association, Holland.
9. Membership of Literary Academy of C.P. & Berar.
10. Associate member of Regional Records Survey Committee.
11. Associate member of Indian History Congress.
12. Nominated member of Museums Association of India.
13. Membership of Numismatic Society of India.
14. Member of the Governing Body and Advisory Board of Kalinga Historical Society.
15. Life member of the Orissa Historical Research Society.
16. Membership of Andhra Historical Research Society.
17. Life member of All India Oriental Conference.
18. Life member of Sanskrit Shodha Sanshāna, Ayodhyā.
19. Life member of Saugar University Court.
20. Founder member of Chhattisgarh Gaurava Prachāraka Maṇḍalī. After some time this was changed into the Mahakosala Historical Society. He was appointed its Honorary Secretary. In this capacity he served it to the last of his life. He was more than the post for the Society. Actually speaking he was the soul of the society.

### HONOURS

Pt. Lochan Prsads Pandey imparted his knowledge to the vast circle of his readers and associates and inspired them to the tireless pursuit of knowledge by their own efforts. There is hardly any field of literature, which he did not touch and adorn.

As in the field of literature so in the field of Indological studies he has made his work as a Epigraphist, Numismatist and orientalist. In these tasks he proved himself to be indefatigable worker, keen student and a true researcher. For his unparalleled contribution in both the fields of his interest he was honoured by various organisations and persons on their individual capacity. The list of honours he received are enumerated below :-

1. In the year 1912 he was honoured with the title of 'Kāvya-Vinōda' by the then ruling chief of Bāmada State of Orissa.
2. Honoured with a Gold Medal by Devanāgar Prachārīṇī Sabhā, Vārāṇasī.
3. Bhārata Dharma Mahā Maṇḍala Kāshī honoured him by presenting him a silver medal.
4. He was adorned with the title of Sāhitya Vāchaspati by Akhil Bhāratvarshīya Hindī Sāhitya Sammelan.
5. A Copper-plate Prashati was offered to him to honour his contribution, by Madhya Prāntīya Hindī Sahitya Parishad in its annual conference held at Gondia.

## PARTICIPATION IN FREEDOM MOVEMENT & SOCIAL REFORMS

Pt. Lochan Prasad Pandey was not only a scholar or a poet. He was a great patriot. He was thickly associated with Congress Ideologies and took active part in her movements and other activities. He was a great man with true humanitarian aptitude. As such he took active part in the work of Social reforms, Community Development Programmes and on various cultural platforms.

His charities and services to Laprosy Centre of Champa and T.B. Sanatorium of Pendra are the insignia of his greatness as a man. He always struggled for human rights. He was deeply associated with Chhattīsgarh Kīsān Mahā Sabhā.

### A MAN OF VISION

Pt. Lochan Prasad Pandey was a visionary. He always looked to future with great hopes and confidence. He was a man of action. He remained active and energetic, to all his life knowing his limitations and defects. He always tried to keep himself with the 'Yuga-Dharma', spirit of the time and acted to fulfil 'Yuga-Ākaṅkṣha' the demand of the age. He knew and entered into the spirit of excellence in all that he did.

"Sa Sarvajñaḥ, Sarvaṃ Āviveśa".

- Dr. Vishnu Singh Thakur  
Nand Kishor Tiwari



**PART - 1**

**STUDIES IN EPIGRAPHY**



**THE LONGEST AND EARLIEST BRĀHMĪ  
INSCRIPTION IN MAHAKOSALA  
(CHHATTISGARH, C.P.)  
ITS PUBLICATION**

(The present article was initially submitted to the Nagpur Session of the Indian Historical Commission held in December, 1928. Thereafter, it appeared in the Journal of the Kalinga Historical Research Society (Vol. 1, No. III, December, 1946, pp. 217-218 with a plate). The main purpose of the present article was to evocate the scholars, researchers and Government Epigraphists to take up the task of authentic decipherment and to study the Gunji Rock inscription and to assess its proper status in the history of the glorious past. Pt. L.P. Pandey has given the text in part based on his personal reading of the inscription in the last but one paragraph of the article. In the last para, he has dealt with the historicity of the place-name "Usabhatithe". The inscription was finally deciphered and published by Dr. V.V. Mirashi in *Epigraphia Indica*, Vol. XXVII.

— Ed.)

It is little known to the educated gentry in C.P. and Berar, that in the forest region of the so-called backward and land-locked feudatory areas in the Chattisgarh Division, are hidden the documentary sources for the reconstruction of ancient history of India, which bear evidence to its great and glorious past.

Gunji rock inscription of about 100 A.D. in the Sakti State formerly in the Bilaspur district in C.P. and now in E.S.A. is one of such outstanding importance. It contains a document of India's agricultural prosperity, cattle wealth and development. It records the gifts of 1000 cows to Brahmans by two ministers of a mighty king, about 2000 years ago.

Another brāhmī inscription of considerable length, which our Historical Society was able to discover in 1921, was incised on a wooden pillar found in a village called Kirārī ( किरारी ) in Chandrapur tract adjoining the Sakti State. This was a unique find in India. The delegates to the present session of the Oriental Conference, if they visit the Central Museum (Nagpur), will be able to see and examine the original pillar with the remaining Brāhmī letters on it.\* Dr. Hīrānand Śāstri, M.A., M.O.L., D.Litt., retired Government Epigraphist for India, deciphered the record and published it in the E.I., Vol. XVIII, No. 19 (Brāhmī Inscription on a Wooden Pillar from Kirārī).

The Gunji rock inscription after its short notice in departmental publications etc. would have been totally neglected as unimportant, and its decipherment indefinitely postponed because of the want of interest of local and provincial researchers in early records in their critical study.

When I attended the Nagpur session of the Indian Historical records Commission in December 1928, as the representative of the C.P. States, I got an enlargement

of the photograph† of the gunji Brahmi record prepared for the sole purpose of attracting the attention of the assembled scholars and provincial archaeologists and that was exhibited in the Historical Exhibition of the Commission.

Soon after I suggested to the Government Epigraphist for India to visit Gunji in sakti State for personal inspection of this long, long rock inscription on a huge rock near a pool of water at the foot of a hill.

\*In 1931, the enlightened Rājā bahādur of Sakti State was pleased to invite me to examine the epigraph which was first brought to light in 1902 by the late lamented Rai bahadur Dr. Hiralal, B.A., then an E.A.C. in Bilaspur. The examination of the rock inscription on the spot by me and the then Dewan Rai Sahib Pt. Gangadin Sukla, who kindly accompanied me, on the 17th February, 1931, was a turning point in the matter, as it removed the deep-seated doubts of the State authorities and other outsiders that the writing on the rock had passed the stage of serving any purpose, being hopelessly corroded.

I caused some paper rubbings to be prepared, which showed that enough remained to help its reading out in full, and these paper impressions were forwarded to the Political Agent, Chhattisgarh States, in due course for the use of the Government Epigraphist for India, by the Dewan of Sakti.

In 1938, I had a talk at shantiniketan (Bolepur)

of the Great Indian Bard- Tagore - about its decipherment with the famous orientalist, the late Dr. F.W. Thomas, Sanskrit Professor, Oxford University, who had come out to India to preside over the All-India Oriental Conference held at Trivendrum in Travancore State, South India, and to whom the estampages of the Gunji rock inscription and Semarsal Pali record were submitted some 7 years ago for decipherment and editing by the Government epigraphist for India.

As nothing was found to have been done till then by the great scholar (Dr. Thomas), I suggested that the Government Epigraphist for India should make an inspection of the record on the spot. In reply I was asked to secure fresh rubbings of the epigraph for his use. But this could not be done before Dr. B. Ch. Chhabra, M.A., Ph. D., Śāstrī, Govt. Epigraphist for India's visit to Sakti. He arrived at Sakti on 17th December, 1941 and visited Gunji, and the rock inscription was examined by him on the spot on 18th December, 1941 and estampages of the record were prepared.

It was in 1902 that the rock inscription was first discovered by the late Dr. Hiralal, B.A. and till now (1946) this inscription lies unpublished as none has dealt with it fully. It is still a sealed document to historians and epigraphists.

The object of my present note is to invite the attention of the learned institutions to this "longest and earliest record".



ROCK INSCRIPTION OF SHRI KUMAR VASANI  
 Improved reading: Kumar Vani Vani Vani Vani Vani  
 Vani Vani Vani Vani Vani Vani Vani Vani



It has been read in part by us and गो-सहस्रं दत्तं अमातेन  
 वलाधिकारणेन, दंडनायकेन कसीडीपुतेन one can find in the 2nd line.  
 The 4th line has इन्द्र देवेन दत्तं ब्रह्मदान गो सहस्रं,  
 and in the 3rd line too occur गोसहस्रं for the third time.  
 Gifts of 1000 cows were made to Brahmins by the  
 ministers of a king who is described in the Chhattisgarh  
 Feudatory States Gazetteers (1909) as Kumar Vasant,  
 which name we read as Kumar-Vira-datta-Śrī.

The spot where the rock inscription is found  
 appears to have borne the name कृष्णभतीर्य in that hoary  
 past (of भगवतो उत्सवतिथे in the 1st line) and उत्सववने else  
 where. कृष्णभतीर्य in Kosala finds a mention in the  
 Mahābhārata, (Canto 84, Vanaparba). The gifts were  
 made first in ऐश्वर्य the fifth regnal year and again in  
 प्रीत्य (6th fortnight) in the eighth regnal year of king  
 Viradatta. Full decipherment and critical study of the  
 record will surely add to our knowledge and will  
 stimulate further research in the field. No coins of any  
 kind have yet been found near the pool of water and the  
 Gunji village to enable us to know more about the king.

## REFERENCES

\* This paper was submitted to the Nagpur Session  
 of the general Conference.

Chhattisgarh feudatory States Gazetteer (1909) con-  
 tains a photograph of the record.

**A SHORT BRĀHMĪ INSCRIPTION  
FROM ARANG, (C.P.)**

(The present article was published in the Journal of the Andhra Historical Research Society, Vol. IV, Part I-II (pp. 46 to 48). In this article, Pt. L.P. Pandey has published the reading of an inscription inscribed on a triangular-shaped small stone slab. Besides this, he has presented here his reading of two other fragmentary lithic records containing few words. On the basis of these inscriptional documents, few other published or unpublished epigraphic findings, numerous architectural and sculptural remains and the discovery of Jaina icons made of semi-precious stones (sphatika-śilā) found at the place, he has established the historical significance and antiquarian importance of the present Arang township. In this article, he has flashed a hypothesis that the old name of present Arang might have been "Bhṛiṅgāra".

— Ed)

ARANG is a thriving town in the Raipur Tahsil situated in 20° 12" N. and 81° 59" E. in the Chhattisgarh Division of the Central Provinces. It is 22 miles from Raipur on the Raipur-Sambalpur road and 4 miles from the Mahānadī river. The famous old capital of the Mahākōsal country Śrīpur (now a deserted village and in ruins) is about 20 miles from Arang. Arang is a fine places of a copper plates inscription which is dated in the Gupta era 282 corresponding to 601 A.D. This inscription

records the grant of a village Baṭṭallikā to Brahmans by Mahārāja Bhīmsēna Varmā. Ārang contains very many find old tanks with numerous remains of temples and sculptures both Jain and Brahmanical. The only temple which is now standing is a jain one popularly known as Bhand-dewal from the fact that it contains 3 colossal naked figures of Jain gods. It is richly carved with a number of sculptured statues, many of them being highly indecent. One small temple is dedicated to the Mahāmāyā or "great mother". Here was found a stone slab containing 18 lines of writing, the characters of which are kuṭil or Nāgari of 7th or 8th century A.D. Inside the enclosure of this temple 3 naked Jain figures are kept. These figures contain the symbols of an elephant, a conch and a rhinoceros representing Ajitnath, Nemīnath and Sreyāṃśa. On the banks of the Nārāyaṇ Tala (tank) there are many life-size statues of Vishnu. About 1903, a Jain statue made of precious stone was found and was sold for Rs. 5000. All these finds and remains show the great antiquity importance of Ārang.

The Brahmi inscription which I am going to describe is carved on a stone found at Ārang while diggigng for earth. It is still there and to Mr. Umaryār Bēg, the Headmaster of the Vernacular School, I owe a good impression of this inscription, a transcript and translation of which has been made available to me by a famous epigraphist. As the Raipur District Gazetteer (1909) does not make any mention of this Brahmi inscription, it is clear, it was brought to light some time after 1909. Ārang was visited by General Cunningham in 1881 who found among the ruins two short

inscriptions in old characters. He writes in his Report Vol. XVII as follows -

"Among the rough flat stones collected near the police station there was found one fragment, apparently of a pavement slab, bearing two short inscriptions in old characters, exactly the same as those of the Amarāvati stūpa which have been published by Mr. Fergusson. I read them as follows :-

1st, Suvarṇa māli, 1., Bhari Śānyas, 1.,

2nd, Ganpatiyo Gokarnako, 8 (?).....

The name of Ganpati shows that the slab belonged to a Brahminical temple. In fact I saw no Buddhist remains at Ārang, all the curly headed statues turning out on examination to be common Jain figures."

Our present inscription appears to be incomplete and as it now stands seems to read -

भृङ्गार पर्वतो बलियोग विधितापको

Bhṛṅgāra parvvatō baliyōga vidhi tapako.

It is written in the brāhmi (southern) script of about the 5th century A.D., and seems to be connected with ascetic whose name is not preserved and who seems to have been a performer of certain Yōga rites possibly on the mountain which it calls Bhṛṅgāra. The performer of the Yōga rites might have been a man like Magaradhwaḥja Yōgi, whose name occurs in a number of inscriptions in Chattisgarh and C.P."

This inscription though not historically interesting, is another proof of the antiquity of Ārang. The name Bhṛṅgāra might have been the old name of Ārang itself.

In April 1929 I visited Sripur, the ancient capital of Mahā Kōsala and on my way to the place I stopped for a day at Ārang. My short stay there resulted in the discovery of a set of three copper plates belonging to King Mahā Sudēvarāja whose capital was Śarabhpur which place has not yet been properly identified. These plates are in the possession of one Bhāgīrathi Sonkar, a cultivator of Ārang. He could give us no information as to the time and place of their first find. He says that the charter has been in his family for the last 50 years from the time of his late father. The plates bear inscriptions in the box-head characters and the seal attached to them has the figure of a "Gaja-Lakṣhmī" like the one found on the seal of Khariyar plates of Mahāsudēva described in Epigraphia Indica Vol. IX page 170. The charter records the grant of a village 'Śivlingaka', situated in Trisaḍḍa division (Bhukti) to certain Brahmans in the 5th year of King Mahā Sudēva's reign. It was issued from Śarabhpur, apparently the capital of Mahā Sudēva, The engraver's name is given as Drōṇa Singh, who also engraved the Khariyar plates referred to above. Stone Inscriptions in the box-headed characters are very rare in India, not a single stone inscription, in box-headed characters, has yet been found in C.P. Of the eight copper plate inscriptions in the box-headed characters, discovered in Chhattisgarh six were issued from Śarabhpur (two belong to King Mahājayarāja and four to King Mahā Sudēva) while the

other two belonging to Mahāśīva Tivarāraja-sovereign-lord of Mahākōsala were issued from Sripur the ancient capital Mahākōsala.

All these above mentioned copper-plate inscriptions do not give any date in any famous era. They, no doubt, contain dates in the regnal years of their kings. Hence we are not in a position to ascertain their age with any amount of certainty. According to G. Jouveau Dubreuil, author of "Ancient History of the Deccan", the age of the box headed characters falls between the 4th and 5th centuries A.D. But he speaks of the use and dis-use of this particular character in the Deccan. Will the same rule hold good for Chhattisgarh Division of C.P.? This is a point to be considered by scholars able to deal with the subject. I on my part, can only say that the new discovery of a set of copper plate characters in box-headed type, is another evidence of the antiquity of Ārang.

**PĪPARḌULĀ COPPER-PLATE INSCRIPTION OF  
KING NARENDRA OF ŚĀRABHAPURA**

(This epigraphic record, was brought to notice of the Indologists for the first time by Pt. L.P. Pandey on March 10th, 1943. Lateron, it was published jointly by Pt. L.P. Pandey - Śarma and Dr. D.C. Sircar in The Indian Historical Quarterly, Vol. XIX, pp. 139 to 146.

• This charter was issued from Śārabhapura by Mahārāja Narendra on the 10th day of Mārg-sīrṣa in his third regnal year. The present record confirmed the grant of a village named Śākarāpadraka in Naṇḍpur bhōga by on Rāhudeva to a brāhmaṇa Svāmippa of Vājasaneyātreya gotra.

-Ed.)

The interesting copper-plate charter discussed in the following pages belongs to a family of Brāhmaṇas who are the land-holders of the village of Pīparḍulā. At present it is with Mr. Brajvilas Prasad Dube, Mālguzār of Pīparḍulā, who kindly allowed the Mahakosala Historical Society to prepare a number of rubbings of the plates and the seal for the purpose of publication.<sup>1</sup> The village of Pīparḍulā lies about 20 miles from Thākurdiyā, the findspot of a grant of Pravararāja, and is only a few miles from the western borders of the Sāraṅgarh State, Chhattisgarh, C.P. It was formerly within the jurisdiction of the Bilaspur Dist., but now forms part of the Raipur Dist., C.P.

The Pīparḍulā charter is engraved on three copper-plates, each measuring about  $5\frac{1}{4} \times 3\frac{1}{2}$ " . The first and third plates are inscribed on one side only, while the second is inscribed on both the sides. Each side of the plates contains five lines of writing. About one inch from the left margin and in the third line of writing, the plates have a roundish hole for the ring on which they are strung. The ends of the ring, which has not been cut out, are secured in a circular SEAL about  $2\frac{4}{5}$ " in diameter. The seal resembles those found with the charters of the so-called Śarabhapura kings. It is demarcated into two halves by two horizontal lines in the middle. The upper part contains the representation of Gajalkṣmī, with Lakṣmī standing to full front, so often described by scholars discussing the records of the rulers of the Śarabhapura dynasty; the lower half of the seal is occupied by a verse referring to the king who issued the charter. The plates are in a satisfactory state of preservation.

The CHARACTERS are of the box-headed variety of the so-called Central Indian alphabet as found in other records of the Śarabhapura kings. They are less elongated and less angular, and are therefore earlier in date, than those employed in the known records of the later members of the Śarabhapura family. Medial  $\bar{i}$  is of the older type and is not represented by a dot in the circle (which indicates medial i) as in the Āraṅ grant of Jayarāja and the Thākurdiyā grant of Pravararāja. The earlier form of j occurs occasionally (cf. II. 5, 15). Medial  $\bar{a}$  in mā in the word pravarddbamāna (1. 19) and in nā in the word brābmaṇā° (1. 2) is not of the usual

type **as** in the other cases of  $mā$  and  $ṇā$ . Of the initial vowels,  $\bar{a}$ , i, u and  $\bar{e}$  are found in the inscription.

The LANGUAGE is Sanskrit and with the exception of the legend on the seal and the two imprecatory verses about the end of the charter, the record is entirely written in prose. There is Prakritism in some words, e.g., in the name Svāmippa (Sanskrit Svāmyātman; cf. South Indian names like Venkatappa). The style is simpler than that of other records of the family and indicates an early date. As regards ORTHOGRAPHY, a consonant with r is often doubled. The rules of Sandhi are violated in vājasaneyā-ātreya<sup>o</sup> (1. 5).

The legend on the seal says that the charter belongs to king Narendra who was the son of Śārabha and who conquered the earth with his own sword. The charter was issued from Śārabhapura by Mahārāja Narendra on the 10th day of Mārgaśīrṣa in the third year of his reign. It is interesting that the charter does not record any grant of the king himself, but is only the confirmation of a grant made by a person named Rāhudeva<sup>2</sup>. It is an order to the agriculturist householders residing at the village of Śārkārā-padraka in the bhōga called Nandapura. They are informed that the village is granted by Rāhudeva in favour of a Brahmana named Svāmippa and that the king sanctioned the grant by making the village aṇṇabhaṭṭa-prāveśya (not to be entered by regular and irregular troops).<sup>3</sup> The agriculturists are therefore enjoined to pay regularly their periodical dues (pratyaya, revenue) including meya (government share of the produce paid in

kind) and hiraṇya (government share of certain crops paid in cash) to the Brāhmaṇa donee. The future bhōgapatis are also entreated to protect the grant. The charter proper is followed by two imprecatory verses and the date when it was issued. The plates were engraved by a person named Śrīdatta.

It appears that Rāhudeva was a bhogapati of the Nāṇḍapura bhōga that formed part of the dominions of Nareṇdra. In some records, the word bhōga, like bhukti, seems to be used in the sense of an ordinary administrative unit; but in a few cases it possibly indicates an inām. The bhōga tenure,<sup>4</sup> however, does not usually appear to have carried with it the limited right of alienation which Rāhudeva seems to have had with reference to village granted. The reference to future bhōgapatis who were entreated not to confiscate the village (in official capacity) possibly suggests that bhoga implies in the present record an administrative unit like district and that the bhogapati was an officer in charge of a district (cf. viṣayapati, etc). But Rāhudeva could not possibly have alienated a village in the capacity of a mere bureaucratic officer. It may therefore be supposed that he had a limited right of ownership of the village. Alienation of the land on his part required the sanction of the king.<sup>5</sup>

From epigraphic and numismatic sources, we have hitherto learnt of five kings of the so-called Śarabhapura dynasty.<sup>6</sup>

#### 1. Prasannamātra;

2. Jayarāja, son of Prasannāmātra; issued charter from Śārabhapura; known date regnal year 5;
3. Mānamātra, son of Prasannamātra;
4. Sudevarāja, son of Mānamātra; issued charters from Śārabhapura; last known date regnal year 10.
5. Pravararāja, son of Mānamātra; issued charter from Śripura; known date regnal year 3.

The name of Nos. 2, 4 and 5 are quoted above as they are usually found in the legends of the seals of their charters. In the text of the charters however the word mahā° is prefixed to the names. It appears that words like mahāsudeva-rāja were coined to imply the same thing as Sudevamahārāja or mahārāja-Sudeva. The elements mahā° and °rāja, respectively prefixed and suffixed to the names, therefore, do not appear to form essential parts of the names?

As the Pīpardūlā grant is palaeographically earlier than the records of the later members of the Śārabhapura dynasty, Śārabha and his son Mahārāja Narendra are to be placed early in the genealogical scheme. This suggestion seems to be supported by the fact that Śārabha, father of Narendra, was probably the founder of Śārabhapura from where most of the records of the family were issued. It is true that Śārabha is not given any royal title in the legend of the seal of the Pīpardūlā grant. This is however of no great importance, as the reference is found in a verse in which the author's freedom was rather limited. The versifier was moreover not skilled enough; he allowed a

laghu-saṣṭha in the first foot of the verse and this he could have easily avoided by writing -°jita-kṣiteh instead of °jita-bhuvah. Further, the fact that Mahārāja Narendra mentions the name of his father on his seal possibly shows that Śarabha was a personality of considerable importance.

The father's name Sarabha and the son issuing his charter from the city of Śarabhapura, again; suggest that the city was named after Śarabha who probably founded it.

King Śarabha, father of Narendra and the supposed founder of Śarabhapura, may further be identified with Śarabharaja, maternal grandfather of Goparāja who died at Eran in 510 A.D.<sup>8</sup> This identification would place Śarabha and Narendra about the last quarter of the fifth century A.D. We do not as yet know if Prasannamātra was the immediate successor of Narendra; but apparently the interval between the reign-periods of these two kings was not long.<sup>9</sup> It is possible to suggest that Śarabha and his successors whom we know from inscriptions and coins ruled for about a century, i.e., about the second half of the fifth and the first half of the sixth century. The last known king Pravara ruled about the middle of the sixth century

He issued his charter from Śrīpura (modern śīrpur in the Raipur Dist.) where he probably transferred his capital from Śarabhapura.<sup>10</sup> In the second half of the sixth century, the Pāṇḍava kings, who originally ruled over the country to the west of the Śarabhapura kingdom, became lords of South Kosala, i.e., the modern

Raipur-Bilaspur-Sambalpur region. The rule of the Śarabhapura kings was probably terminated by Tīvara, the Paṇḍava king of Kosala, who issued his charters from Śrīpura. Tīvara seems to have conquered Śrīpura either from Pravara or from one of the latter's immediate successors. As suggested in the Successors of the Sātavāhanas<sup>41</sup> this Tīvara was probably defeated by the Viṣṇukunḍin king Mādhavavarman I before the 37th year of the latter's reign; both of these kings ruled about the second half of the sixth century A.D. Prof. V.V. Mirashi suggests<sup>42</sup> the dates c. 515-30. for Pravara, c. 525-68 for Mādhavavarman I and c. 530-50 for Tīvara; but all the three dates appear to be rather early. The chronology of the Śarabhapura kings cannot be settled in the present state of our knowledge; but the following tentative scheme may serve the purpose until further evidence is forthcoming as to the number of the rules and the duration of their ruling periods; Śarabha, c. 465-80; Narendra, c. 480-95; Prasannamātra, c. 495-510; Jaya, As shown in the Successors of the Sātavāhanas, the Viṣṇukunḍin king Mādhavavarman I possibly ruled in c. 535-85 A.D. Tevara seems to have ruled in the second half of the sixth century; he may be tentatively assigned to c. 565-80.

The location of Śarabhapura has not yet been definitely settled. In any case, it does not appear to have been far off from Śrīpura in the present Raipur Dist. As the records issued from the city have all been discovered in the country about the Raipur Dist., it should possibly be located in the same region. It is indeed probable that Pravara founded the new capital

very near the old city which had been the capital of his forefathers. The question of identification must remain open until further evidence is forthcoming. Among the identifications suggested by scholars, the one with Sarpa° or Sarabha-garh,<sup>13</sup> chief town of a Zamindari of that name in the Gangapur State (Sambalpur Dist., Orissa), appears to be not unsatisfactory, although, it should be noted, no record issued from Śarabhapura has so far been discovered in that locality.

Of the other geographical names, Naṇḍapura bhōga is not traceable in the vicinity of Pīpardūlā, the findspot of the present record. But there is one Nandgaon on the Mahānadī in the Sāraṅgarh State and close to it there is big village called Sākārā which may represent the Śarkarāpadraḱa of the grant. There are two adjoining villages called Nandaur<sup>14</sup> big and small in the Bilaspur Dist., about 40 miles from Sākārā. The site of these two villages, not far from Sakti on the B.N. Ry., contains some old relics and may actually represent the headquarters of the Naṇḍapura bhōga. There is another village called Sākārā in the Raipur Dist.; but no locality of the name like Naṇḍapura can be traced in its neighbourhood.

TEXT {

Seal

खड्गधाराजितभुवः<sup>15</sup> शर[भास्त्रा]सजन्मनः (।\*)  
 नृपतेश्वरीनरेन्द्रस्य शासनं रिपुशासिनः[\*] (॥\*)

First Plate : Second Side

1. ७<sup>16</sup> स्वस्ति (॥\*) शरभपुरान्महाराजश्रीनरेन्द्रः
2. नन्दपुरभोगीय-शर्करापट्टके ब्राह्मणा-
3. दीनप्रतिवासिकुटुम्बिनो बोधयति (॥\*)
4. एष ग्रामो राहुदेवेन स्वपुण्याभिवृद्ध-
5. ये ब्राह्मण-वाजसनेय<sup>17</sup>-आलेयसगोल-

Second Plate : First Side

6. स्वामिण्याय<sup>18</sup> ताम्रशागनेनातिमृष्टो मया-
7. पि च अचाटभटप्रावेश्य इत्यनुमोदितो
8. यतो भवद्विरस्य यथाकालं मेय-
9. हिरगयादीनां प्रत्यायानामुपनयः
10. कर्तव्यः (॥\*) भविष्यतश्च भोगपतीनभिनन्दयति<sup>19</sup>

Second Plate : Second Side

11. पूर्वदत्तेरनुपालनाच्छेयसा सम्बन्धः आ-
12. च्छेदाच्च प्रत्यपाय<sup>20</sup> इत्यनुप्रपश्यद्भिर्भवद्वि-
13. रस्य ग्रामस्यानुपालनं कर्तव्यम् (॥\*)
14. व्यासगौतौ चात्र श्लोकावुदाहरन्ति ।
15. पूर्व-  
दत्तां द्विजातिभ्यो यन्नादत्तं युधिष्ठिर (॥)

Third plate : First Side

16. महीं महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् (॥\*)<sup>1</sup>
17. षष्टिं वर्षसहस्राणि स्वर्गो वसति भूमिदः (॥\*)
18. आच्छेत्ता चानुमन्ता च तान्येव नरके  
वसे(त\*) (॥\*)<sup>2</sup>
19. प्रवर्द्धमानत्रितीयवयस्य<sup>3</sup> मार्गशि-
20. रमासदिवसे दशमे (॥\*) उत्कीर्णा<sup>4</sup> श्रोदत्तेनेति (॥\*)

Translation

Seal The charter belongs to the illustrious king Narendra who has conquered the earth by the sharp edge of his sword, who is born of Śarabha and who is the chastiser of his enemies.

L1. 1-14.

Let there be success. Let there be happiness. from  
Śarabhapura, Mahārāja Narendra thus informs the agri-  
culturist inhabitants including Brāhmaṇas residing at  
Śarkarāpadraka in the Nāṇḍapura bhōga : " This vil-  
lage has been granted, in accordance with the custom  
regarding copper-plate grants, by Rāhudeva, for the in-  
crease of his own merit, in favour of the Brāhmaṇa  
Svāmippa (= Svāmyātman) of the Vājasaneyā (carāṇa)  
and the Ātreya gotra. I have also confirmed (the grant  
by making it) 'not to be entered' by the regular and  
irregular troops'. Therefore you should make offers of  
the taxes including the share of the produce and the  
cash money paid in lieu of the produce (to the Brāh-  
maṇa) in proper time". (The king) further causes  
(Rāhudeva) to greet respectfully the bhogapatis of the  
future (with the request): "You too should protect the  
(gift of) the village in view of the fact that one gets  
prosperity by protecting a gift made previously (by an-  
other person), whereas one commits sin by confiscating  
it." In this connection, (people) quote two verses sung  
by Vyāsa :

[Two imprecatory verses left untranslated.]

L1. 19-20

In the prospering third (regnal) year, on the tenth  
day of the month 'of Mārgaśīra (is the charter issued).  
It) is engraved by Śrīdatta.

## REFERENCES

1 In February, 1943 the plates were shown to Mr. Motilal, nephew of Pandit L.P. Pandey, who happened to visit the village in course of an exploration tour on behalf of the Mahakosala Historical Society. [For Mahakosala as the name of South Kosala, however, see Sircar, Ind. Cult. VIII, p. 57]. They were brought to Pandit Pandeya who prepared a transcript (cf. Nitavada, Nagpur, March 10, 1943) and several sets of rubbings of the plates and the seal. Sircar agreed to edit the record jointly with Pandit Pandeya at the latter's request. About the end of March, 1943, the rubbings were sent to Sircar together with the Pandit's transcript and his notes such as those on the discovery of the grant and on the geographical names occurring in the record. In writing the paper, Sircar had thus to rely on the rubbings supplied by Pandit Pandeya; he had no opportunity of examining the original plates.

2. Cf. the inscriptions of Sudevarāja, M.H.S. Papers, II p. 40 ff.
3. The passage has been differently interpreted. See Sircar, Select Inscription, I, p. 371, n. 6.
4. Cf. the form of tenure called rāja-bhogga in Buddhist literature. The holder of this tenure was empowered to exact all dues accruing to the government within the boundaries of the district or estate granted to him. He had to render to government no account of the dues thus received, as they were his own perquisite. He could hold his own courts, but could draw no rent, the peasantry had to pay him the tithe of the rice grown; but he could not vary the amount, though it was not always strictly a title and by royal decrees could be varied in different localities. The same was the case with the import, or ferry, or octroi duties. The rate of payment and the places where the levy could be made were fixed by government. The line of distinction between the collection of dues by civil servants or farmers of the taxes and their collection by a grantee of rāja-bhogga was very narrow. See Camb. Hist. Ind., I, p. 179. Bhogika has been explained in the Select Inscriptions as either an officer in charge of the royal stable or a jāgirdār. The word may possibly also indicate an officer in charge of a bhogga.

5. As to the original meaning of these territorial terms, it should be noticed that the ṣāgirdārs of ancient and medieval India were almost like governors or feudatory chiefs. Cf. bhoga (enjoyment), in Sel. Ins., pp. 286, 328.

6. Cf. Mirashi, Ep. Ind., XXII, p. 16.  
I.H.O., June, 1943

7. That maha° did not form any part of the names is possibly proved by the fact that it could have been easily employed in the seal legend if only the authors of the verses so desired. They could have written, e.g., महाभूदेवराजस्व for भीमस्तु देवराजस्व, महाश्वराजस्व for श्रीश्वराजस्व, and श्रीमहाश्वराजस्व for श्रीमहो श्वराजस्व in the legends. The word maha°, which is also used as an ordinary honorific or distinctive epithet, may likewise be omitted in referring to names like Maha-Bhavagupta and Maha-Sivagupta. Mahasiva seems to be an honorific in the name Mahasiva-Tivara. See Suc. Sat., p. 64. [The above is Sircar's view with which Pandeya is inclined to disagree].

8. See the Iran stone pillar inscription of the time of Bharu Gupta dated in the Gupta year 191, Sel. Ins., I, pp. 335-336. The identification of the founder of Sarabhapura with Sarabharāja of the Iran epigraph was suggested by Prof. Mirashi, Ep. Ind., XXII, p. 17.

9. Pandit Pandeya likes to suggest that Narendra conquered Sarabhapura from Prasannāmātra or Mānamātra, but was soon driven out by Jaya or Sudeva. Sircar does not subscribe to this suggestion specially on grounds of palaeography and style.

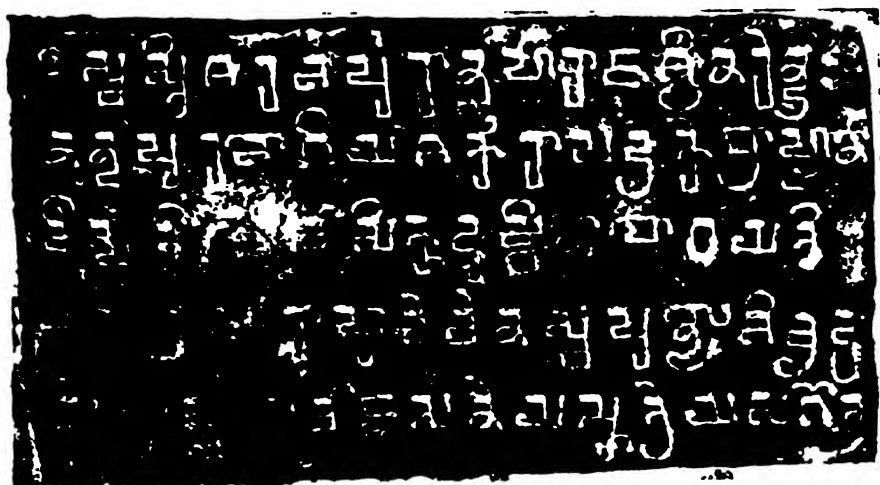
10. Cf. Mirashi, op. cit.

11. Sircar, Journ. Dept. Lett., XXVI, Successors of the Satavahanas in the Lower Deccan, 1939, p. 129. Mr. A. Ghosh has tried recently in L.I. to revive the old theory assigning Tivara to a late date. Cf. also criticism of Mirashi, op. cit.

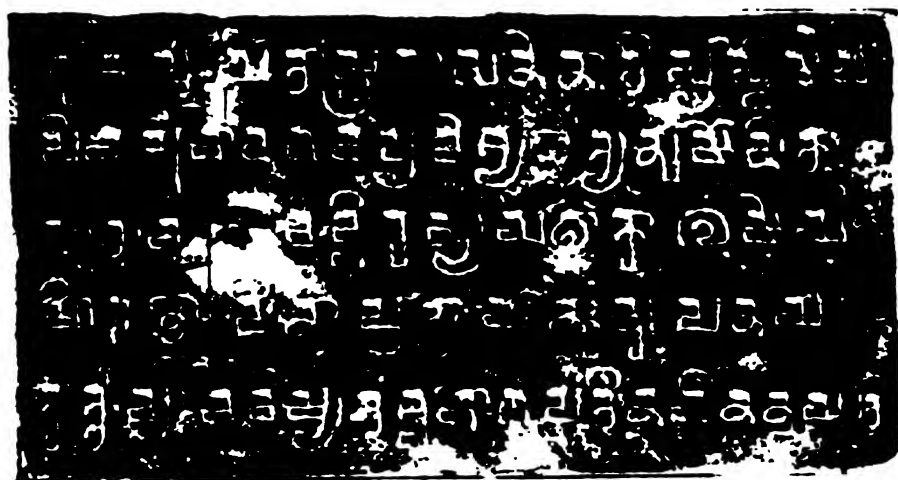
12. Ep. Ind., XXII, pp. 21-22.

13. The identification was suggested by Pt. Pandeya, Proc. Fif. Or. Con., p. 461. the city has been identified by some scholars (e.g., R.L. Mitra) with Sambalpur and by others with Sarangerh. Hiralal suggested that the Sarabhapura kings gave this name to Sripura which they had conquered from the rulers of the Pāṇḍava dynasty. Pandit Pandeya is now inclined to think that the identification of Sarabhapura with Sarava near Sheorinarayan and the Mahānadi or with Sarhar near Nandaur is not impossible. Sten Konow's identification with Sarabhavarman about 20 miles from Rajahmundry is improbable.
14. For a silver coin of Prasannamātra discovered at Nandaur, see Pandeya, IHQ., XV, MKHS. Papers. II, App. p. 24.
15. To rectify the metre, one may suggest the emendation सिद्धे
16. The word siddham expressed by a symbol.
17. Read सदेयस्ये.
18. Sanskrit साम्प्रदायस्ये
19. Cf. मानोव्रतेनायमिनः (var. lect. सः) मूर्द्धा, Raghu, XVI, 81.
20. Better read प्रत्यक्षाय.
21. Read तृतीय
22. Read उत्कीर्णं [परिष्क] अ उत्कीर्णं [शासनं]

Piparhala Copper-plate Inscription of King Narendra

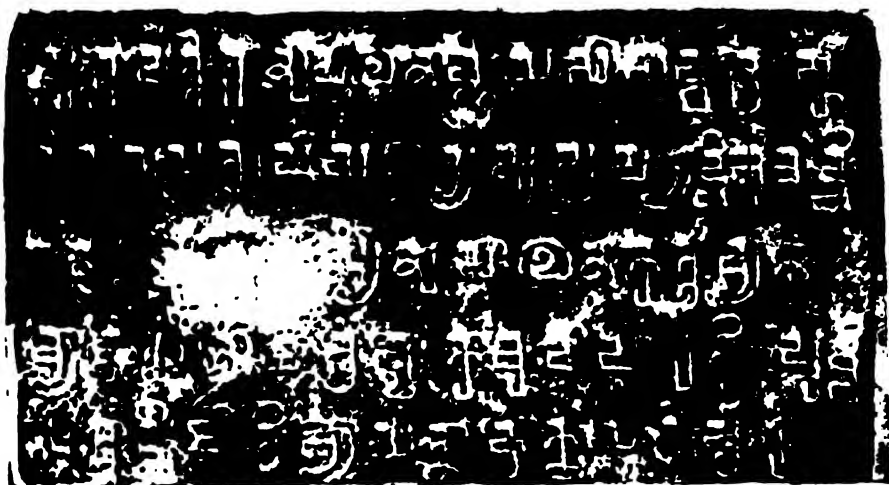


First plate: Second side

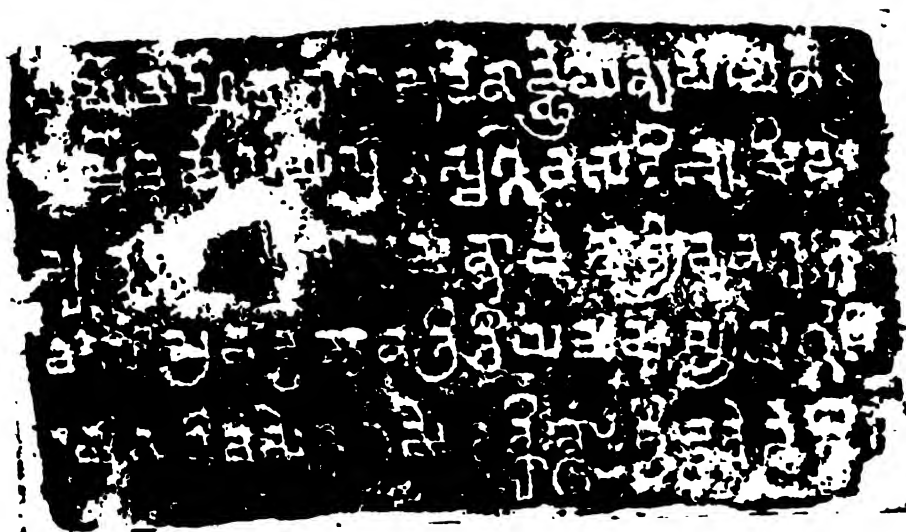


Second plate: First side

Pipardulā Copper-plate Inscription of King Narendra



Second plate: Second side



Third plate: First side

Pipardulă Copper-plate Inscription of King Narendra



Seal

**DAMAGED ŚRĪPURA PLATES  
CONTAINING THE SEAL OF MAHĀ-JAYARĀJA OF  
ŚĀRABHAPURA DYNASTY**

(Pt. Lochan Prasad Pandey collected this set of copper plates from Pt. Banshi Lal Dubey of Raipur to whom it was handed over by Ram Ratan Lal Taluqadar of Sirpur state. Pt. L.P. Pandey deciphered and published the plates with necessary notes in The Indian Historical Quarterly, Vol. X (pp. 99 to 103, along with plates).

This set consists of three plates and a round seal. The first plate was found partly damaged. The round seal mounted on a tagged ring gives the name of King Mahā-Jayarāja, as a son of Prasanna-mātra, while the charter was issued during the reign of Mahā-Sudevarāja, the son of Mānamātra and the grandson of Prasannamātra. In this article Pt. L.P. Pandey has taken Mahā Jayarāja of the seal as the second son of Prasannamātra.

-Ed.)

In April 1929, at the ancient capital of Mahākosala Śrīpur now known as Sirpur in the Raipur District of C.P., we<sup>1</sup> found out two inscribed images—one of Budha and the other of Śiva. On both the images the Buddhist formula is inscribed in the Kuṭila characters of about the 7th century A.D., as also a broken Toraṇa with the Gajalakṣmī figure - the family emblem of the Somavamśī kings of Śrīpur.

Mr. Ram Ratan Lal Taluqdar informed us of a find of a set of three copper-plates with a seal, which were sent to Benares for decipherment through Pandit Banshi Lal Dubey. I called on Pandit Banshi Lal Dubey Raipur and saw the seal as well as the three plates, the first of which was partly damaged. The charter belongs to one of the Śarabhapur kings. The legend on the round Gajalakṣmī seal is in a fair condition of preservation and reads as follows :-

प्रसन्नतनयस्येदं विक्रमाक्रान्तविद्विषः । ॐ

श्रीमन्तो जयराजस्य शासनं रिपुशासनम् ॥

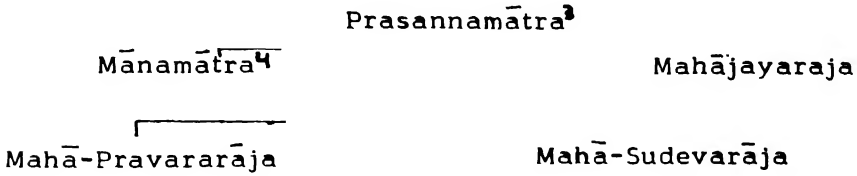
There is nothing special in the text, which is but a true copy of other charters of this family found at Arang and Khariyar - with only the necessary changes of proper names such as of the village granted and the grantees. The names of the village and the district where it was situated, are lost.

The charter was issued from Śarabhapur and the engraver's name was <sup>द्रागपुत्रः</sup> who engraved the Raipur and Khariyar plates also.<sup>2</sup>

In 1932 the Mahākosala Historical society discovered another very important charter of this family at Thākurdiyā, a village 6 miles to the N.E. of Sarangarh town. This charter has two special features. It was issued not from Śarabhapur like all other charters of the family which have so far come to light but from Śrīpur. The donor was Mahā - Pravara - Rāja, a son of Mānamātra, as the legend on the seal describes (मानमात्रमुनस्येदं ... श्रीमन्प्रवरराजस्य शासनं)

From the Khariyār charter of Maha-Sudevaraja, we know that Prasannamātra was the father of Mānamātra. In the Mahakosala Historical Society there is a coin belo-

nging to Prasannamātra whose name is engraved in beautiful box-headed characters. All these discoveries help us to give the genealogy of the Śarabhapur kings as follows:-



I reserve my comments on the reign of these kings for a future paper. The text of the charter is given below :-

- 1.1 ॐ स्वास्ति शरभपुरादिकमोपनतसामन्तमकु(ट)<sup>5</sup> × × ×
- 1.2 प्रमा प्रमेकास्त्रुधौतपादयुगलोरिपुविलागिनी × × × × ×
- 1.3 हेतुव्येवमुथा गोप्रद परम भाग(वती) × × × × × × ×
- 1.4 पुष्पातश्री महासुदेवराज. व × × × × × × ×
- 1.5 नके प्रतिवाप्ति हृदम्बि नम्यमाज्ञापयति) × × × × ×
- 1.6 यथायाभिष्ट ग्रामस्तृदशपतिमुख × × × × ×

One thing is remarkable. This plate bears the name of Mahā-Sudevarāja, while the seal contains the name of his uncle Jayarāja. The Taluqdar of śrīpur told me that when the charter first came to his hands, the seal and the three plates were all in tact. The ring joining the seal with the plates, was cut by him for taking estampages.

Was it that Jayarāja succeeded his nephew Sudevarāja, and although the plates had been prepared in Sudeva's life time, the charter could have been issued

under the seal of his successor? Or was it through mistake that a wrong seal was fastened to a set of plates, there being two sets of seals as well as plates for being issued.

The 1st plate is broken

2nd plate (obverse)

- 1.1 यावद्विंशतिराकिरणप्रतिहतघोरान्धकारजगदवतिष्ठ
- 1.2 ते तावत्पद्मयोग्यमनिधिस्तपोनिधिरचाटभटप्रविश्यस्पर्शकैः
- 1.3 रण्यमन्त्रितरथेनत्रपादं स्तं चिरायपाराशरमगोत्राद्वा
- 1.4 गङ्गाः रागाकान्वाप्यस्वामिने दत्तः] दानमप्यस्माभिरज्जायि
- 1.5 मत्तदेवा राजकुलान्विजाय स्ताम्प्रशामनाकृतः ते ययमा-
- 1.6 रम्पुनस्यमन्त्राध्वगाविधेयमन्त्रा यथोचितं योगभाग

2nd plate (reverse)

- 1.1 मुपनयन्तस्म्यं प्रातवस्यथ । भविष्यतश्च भूमिपालाननु
- 1.2 दर्शयन्त-दानाद्विंशतिमनुपालनजं पुराणे शास्त्रेषु निश्चित
- 1.3 विधेयः प्रवदन्ति धर्मम् । तस्माद्विजाय मुविशुद्धकुलधृताय दत्ता
- 1.4 भूयं भवतु वो मतिरेव गोप्तुं ॥ तद्भवद्विरपेया दर्शितनु
- 1.5 पालयितव्या व्यासगान्ताश्चाव श्लोकानुदाहरन्ति अग्नेरप्ययं प्र
- 1.6 थमं मुवर्णं भूवर्णवर्वा मय्यमुताश्च गावः । दत्तास्त्वयस्ते

3rd plate (obverse)

- 1.1 न भवन्ति लोकाः यः कामनं गांश्च महाच दद्यात् । पट्टिं वर्षेण
- 1.2 हस्त्याणि स्वंगं मोदति भूमिदः । आक्षेपा चानुमन्ता च नान्ये
- 1.3 व नरके वसेत् । वटुभिर्वेमुधा दत्ता राजभिः मगरादिभिः । यस्य
- 1.4 यस्य यदा भूमिः तस्य तस्य तदा फलं । स्वदत्तां परदत्तां वा
- 1.5 बन्तादत्तं युधिष्ठिर । महाम्महामतां श्रेष्ठ दानान्छे योनुपाल-
- 1.6 नमिति स्वमुखाग्रया प्रवर्द्धमानवित्तयमं व ५ द्वि भाद्र दि १०

### 3rd plate (reverse)

उत्कर्णं द्रोण मिहने

Legend on the Circular Gajalaksmi Seal of the  
Thākurdīya Plates of Mahā Pravararāja

I read the legend on the circular Gaja-Lakṣmī Seal of the Thākurdīyā Plates of Mahā-Pravararāja as follows :-

मानमात्रमृतस्येदं स्वभुजोपास्मितचित्ते ।

ध्रोमत्प्रवररत्नस्य शासनं शक्नु शासनं ॥

### REFERENCES

I was accompanied by Mr. S.N. Lal Agrawala, Pleader of Raipur, and Mr. Ram Ratan Lal Taluqdar of Raipur Estate.

Fleet, Gupta Inscription, p. 196; El., IX, p. 170.

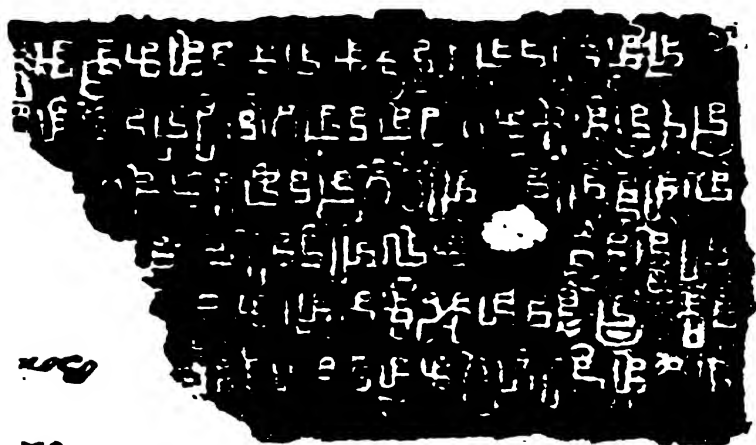
A silver coin of this king has been found.

The name of this king appears in the seal of Khariyār plates and in the legend of our newly discovered Thākurdīyā Plates of Pravararāja. Mahā Jayaraja was the 2nd son of Prasannamātra as is evidenced from the legend on the seal found in the Sripur Plates, which I describe here. Mānamātra had at least two sons. This is noteworthy that both Prasannamātra and Mānamātra assume the epithet 'mātra' instead of 'rāja', as is the case with other three names. Pravara, Sudeva and Jaya who have the titles 'Mahā' as well as 'rāja' before and after their personal names. But no copper inscriptions of either (Prasanna or Mānamātra) has yet come to light.

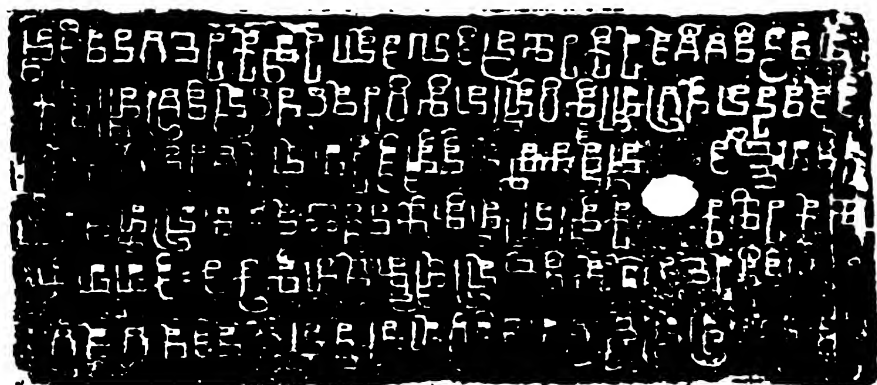
5. As regards the word मकुट in line I. it appears to be an omission on the part of the engraver. On examination of the original plates discovered at Thākurdīyā, Sarangarh and Arang, I find that the letter- of the word मकुट remains the same in all of them instead of its correct form मु

Compare : **Sarvagadh Copper** Inscription of Maha  
sudevaṛāja :- ...राज्य महादेवी राजकुलैः मानाभिस्तुष्टमनेन  
पुण्याभिष्टुष्टे उदयपूज्ये etc. **सप्तः ।** (E.I., vol. IX, p. 261).

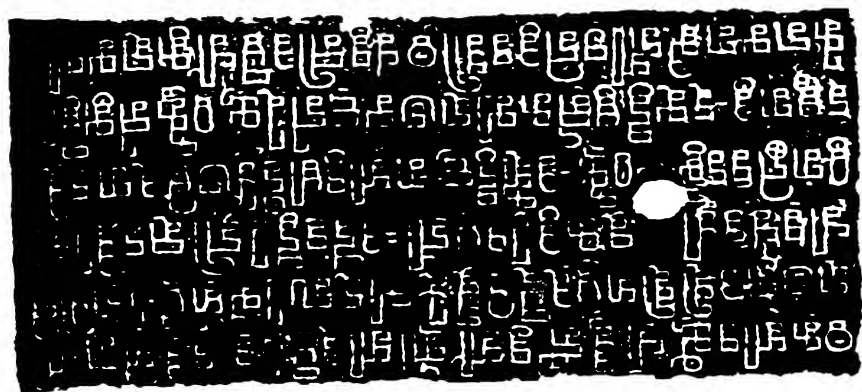
(A) Plate No. 1 - Reverse



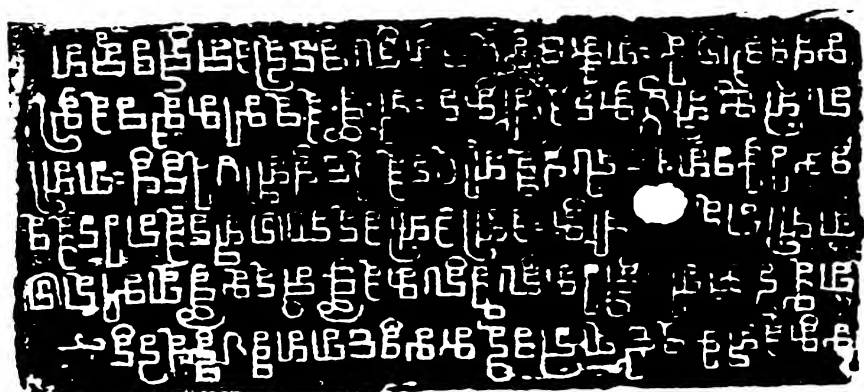
(B) Plate No. 11 - Obverse



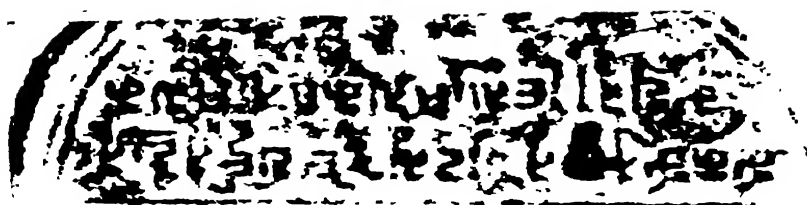
(C) Plate No. II - Reverse



(D) Plate No. III - Obverse



(E) Plate No. III - Reverse



Legend on the Circular Gopalakrishna Seal on the  
Thiruvanchi Plates of Mahā Prayagatā

சாஸனம் தமையலென நினைக்காக்கிந்து

**A NEW CHARTER OF MAHA-SUDEVARAJA  
OF SARABHAPURA  
(FROM SARANGARH)**

(Pt. L.P. Pandey received this set of three copper plates fastened in a ring with an incised seal circular in shape from Pt. Krinshan Kinkar Prasad Tiwari of the Sarangarh state. Hence, this copper-charter is generally known as Sarangarh copper-plates of Mahā-Sudevarāja. This was the first known copper grant which was issued from Śrīpura. It was issued on the 10th day of Mārga-Śr̥ṣa falling in the Seventh regnal year of king Mahā-Sudevarāja of the Śarabhapura family of the rulers. The author has published the text of the relevant portion of the inscription in this article and has discussed there in its historical importance. The Present article appeared in The Indian Historical Quarterly, Vol. XXI, pp. 274-275 with plates.

Pt. L.P. Pandey has forwarded the following suggestions in the present article :

1. The present town of Durug (Durg) was founded by Sri Mahā-Durgarāja, the father of Mahā-Sudevarāja.
2. Śrī Mahā Sāmaṇta Indra-Balarāja, referred to as 'a Dūtaka in the present record was no other than the son of Udayana and the father of Nannadeva mentioned in Rajim and Baloda Plates of Tīvaradeva. The Mahā-Sudevarāja and Mahā-Sāmaṇta, Indra-Balarāja can be taken as contemporaries.

-Ed)

Recently a set of Copper-plates was presented to me by Pandit Krishna Kinkar Prasad Tiwari, a resident of Sarangarh State. It consists of three leaves, like other charters of the Śarabhapura kings; these are fastened in a ring mounted on a circular seal having the legend in two lines below the Gajalakṣmī device. The characters are box-headed otherwise known as Vākātaka script and resemble those of the other charters of the donor and his family.

The inscription is in 24 lines - six lines on each of the four sides of three plates. The first side of the 1st plate is blank while the 2nd side of the 3rd plate contains only eight words - the name of the engraver in one line - just in the middle of the top portion. The engraving is uniform and beautiful.

Unlike the charters of Mahāsudevarāja issued in his 2nd and 10th regnal years it is issued from Śrīpura and not from Śarabhapura although in the wordings of the text there is no departure in any way. The record is dated in the 7th regnal year of the donor Mahāsudevarāja.

The special importance of the charter lies in the following two points :-

- (i) It gives the name of the father of Mahāsudevarāja
- (ii) It mentions one Mahāsāmaṇṭa as the dūtaka (messenger) who delivered the document.

The relevant portions from the text are quoted here:-

## 1st plate, Reverse

- Line 1. ॐ स्वस्ति श्रीपुराद्विक्रमोपनतसामन्तमकुटचूडामणिप्रभाप्रसेका-  
 Line 2. म्बुध्रीतपादयुगलो रिपुबिलामिनो सीमन्तोद्धारणेनुर्यमुनसुधा-  
 Line 3. गोप्रदः परम भागवतो मातापितृपादानुध्यातः श्रीमहादुर्गराजपुत्र-  
 Line 4. श्रीमहासुदेवराजः ।

Uptil not the name of श्रीमहादुर्गराज was unknown to scholars, who took मानमात्र as the father of Mahāsudevarāja of the Śarabhapur line.<sup>1</sup>

In Chattisgarh there is a town called Durugā (दुर्गा)<sup>2</sup> which is now the head-quarters of a district formed in 1905-06 by the same name, while befor 1905, it used to be the head-quarters of a Sub-Division under the old Raipur District in Chattisgarh, C.P. In an inscription on a stone slab found at 'Drug' town, appears the word Sivadurga. This is suggestive of the fact that the town of 'Drug' was founded by Durgarāja of our present charter.

The following quotation from Hiralal's List of C.P. Inscriptions will throw some light on the point :-

"Drug District C.P.'s (232) Drug Stone Inscription  
 (Deposited in the Raipur Museum)

There are two different inscriptions on this stone. the first one speaks of a Vaiṣṇava temple and refers to a king Śivadeva, and the second mentions the names 'Śivapura' and 'Śivadurga' associated together, indica-

ting that the town and the fort were separate in the times of Śivadeva and he gave the name to both of them. The present name of Drug appears to be a contraction of the old Śivadurga".

(Hilalal's Inscriptions in C.P. & Berar, 2nd ed. 1932 p. 135).

This stone inscription is, like the Lakṣmaṇa temple inscription from Śrīpura set up by queen Vāsatā mother of king Mahā-Śivagupta Bālārjuna of Mahakosala, recorded in the Kuṭila Nāgarī script attributed to 600-700 AD.

## B

After दानाच्छोनुपालन on the 3rd plate, Obverse

Line 5. मिति । सर्वधिकाराधिकृत श्रीमहासामन्त इन्द्रवलराज-

Line 6. श्रावदुतकः प्रवर्द्धमान विजय गम्बत्सर ७ मार्गशीर्ष दि० १०-

In the above श्रीमहासामन्त इन्द्रवलराज is no other than the son of उद्यन and father of नक्षदेव or नन्नेश्वर who is mentioned in the Rajim and Baloda plates of his son Tīvaradeva, the supreme lord of Kosala apparently Mahākṣala. This charter, therefore, will be most helpful in assigning the dates for महासुदेवराज and महासामन्त इन्द्रवलराज— both of whom were contemporaries.

Reserving further criticism and discussion for a future article, I close this notice by reproducing the श्लोक on the seal :

क्रमाधिगतराज्यस्य विकसोत्पत्तविद्विषः  
श्रीसुदेवराजस्य स्थिरं जगतिशायनं ॥

I may add that the ring with the seal is still uncut and the engraver in the present case is one गोलसिंह who engraved the Ṭhakurdiya plates<sup>3</sup> of Mahāpravararāja, son of Māna-mātra.

The object of the charter was the grant of a village named suṇikā in Dhakarī Bhōga to a Brāhmaṇa.

3 J.A. H. R. S., vol, IX, pt. 2 pp. 29-32.

## REFERENCES

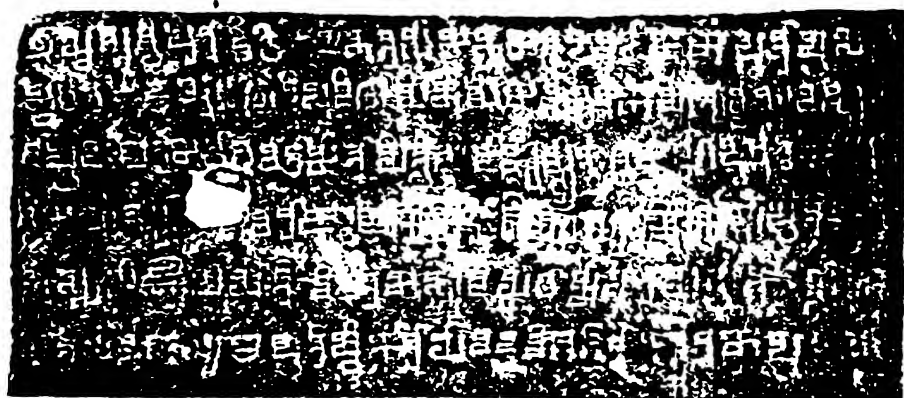
1. G. Jouveau-Dubreuil, Ancient History of the Deccan 1920, pp. 77-79.
2. Locally the name is pronounced as durug dialectic form of Sanskrit word Durga. The official form is Drug !
3. J.A.H.R.S., vol. IX, pt. 2, pp. 29-32.

CHARTER OF MAHĀSUDEVARĀJA  
OF ŚĀRABHAPURA



*C. 101 (100) S. 11*

CHARTER OF MAHASUDEVARĀJA  
OF SARABHAPURA



First Plate - obverse



Third Plate - obverse

## ARANG PLATES OF MAHĀ-SUDEVARAJA

(This set of three copper plates with Royal seal attached to it, was collected by Pt. L.P. Pandey from a cultivator named Bhagirathi Sonkar of Arang, known for its historical remains in the Raipur District of M.P. He published a short note on this finding in the English Newspaper 'The Hitavada' of Nagpur in its issue of 11th April, 1929. Later on, he published the text of the inscription alongwith necessary historical notes in the Epigraphia Indica, Vol. XXIII, pp. 18-22 together with plates. This copper plate grant was issued by the donor Mahā-sudevarāja on the 29th day of Vaisākha on his 8th regnal year. It was issued from Sarabhapur. The present record is a royal confirmation of the grant of a village named Śivaliṅgaka, situated in the Tosadda-bhukti by one Pratihara Bhogilla. Pt. L.P. Pandey has identified Tosadda with a village Tosara in the Patna state, E.S.A. He has mentioned the identification of Tosadda by Prof. V.V. Mirashi with Tusda near Dumaripalli about 30 miles to the south-east of Arang.

-Ed)

The charter which is edited below consists of three copper-plates and was first brought to light by me in March, 1929. I published a short notice of it in the English paper "The Hitavada" of Nagpur in its issue of April 11, 1929.<sup>1</sup> The plates<sup>2</sup> were in the possession of a cultivator named Bhagirathi Sonkar of Arang in the

Raipur District of the C.P. Nothing definite is known about the provenance of the grant except that it had been lying in the house of the owner for over fifty years - since the time of his father.

Arang has all the appearance of having once been a large and important city. Here and there are many fine old tanks with numerous remains of temples and sculptures, both Jain and Brahmanical. The only temple that is now standing is of Jain origin. It is popularly known as Bhanddewal from the fact that it contains three Colossal naked Jain figures. The temple is richly carved and adorned with a profusion of sculptured statues on the outside, many of which are highly indecent. To the west of the town on the bank of a tank there is a small temple dedicated to Mahamaya. A description of this temple and also that of the other antiquarian remains at Arang has been given by Cunningham.<sup>3</sup> Besides the present set, two other sets of copper plates were discovered at the place in addition to a fragmentary Brahmi inscription.<sup>4</sup>

The plates are held together by a ring the ends of which are secured in a circular seal about 3-5/8" in diameter. The seal is identical with that described by Fleet in C.I.I., Vol. III, p. 196. Its upper part shows the representation of standing Lakṣhmī facing full front; on each side of her an elephant is standing on a water-lily, with its trunk raised above her head. In the proper right corner there is a figure of an expanded water-lily and in the proper left that of a conch (Sankha). Below is the legend in two lines. The rims of

the plates are not raised. The plates measure 6.4" in length and 3.2" in breadth. The weight of the plates is 48½ tolas and that of the seal 45 tolas. The letters show through on the back of the plates, especially in the case of the last plate which was too thin and was, therefore, cut while incising the second and third letters of 1.21. The engraver has, therefore, left 1" of the breadth on the back of the last plate unincised. The first plate contains five lines of writing on its second side and the second plate has the same number of lines on its first side. The second side of the second plate and the first side of the third contain each six lines of writing, while the second side of third plate has only four lines.

The characters belong to the box-headed type in which the inscriptions of the Vākātakas and the Rājim and Balodā plates of Mahāsiva Tīvararāja, are written.<sup>4</sup> The sign of the upadhmāniya occurs in ll. 3, 8 and 17, and that of the jihvāmūliya in 1.21. The numerical symbols for 8, 9 and 20 occur in 1.26. The language is Sanskrit and, excepting the five benedictory and imprecatory verses at the close, the whole record is in prose.

As regards orthography, attention may be drawn to the use of pi for ri in tridaśapati, 1.6; of ṛ for anusvāra in adhyarddhāśēna, 1.10 and of gna for jña in svamukh-āgnayā, II, 25-26. In bhavamnti, 1.21, the anusvāra is wrongly retained after its change to the nasal of the class to which the following letter belongs.

The engraver was Drōṇasiṃha, who also engraved the Khariyar Plates of Mahā-Sudēvarāja and the Raipur

plates of the same king, both of which records were issued from Śarabhapura.

The record is dated in the 8th regnal years of the donor Mahā-Sudēvarāja on the 29th day of Vaiśākha. The place of issue was Śarabhapura, which town or city has not yet been definitely identified. Sambalpur town in Orissa, Sirpur (old Śrīpura) the ancient capital of Mahakosala on the bank of the Mahānadi, in the Raipur District, Sarabhavaram in the Godāvari District, Sarapgarh or Sarabpur in the Gangpur Feudatory State in the E.S.A. and Sarawā, a village near Sheorinarayan town in the Bilaspur District have been suggested by different scholars as the probable site of the ancient Śarabhapura. These suggestions have been made on the similarity of names only. No authentic evidence has yet been found to confirm the identification. But this seems certain that the dynasty held sway, at least over a part of Mahākōsala present Chhattisgarh Division in C. P.- where about seven charters of this family have been discovered. They belong to three different kings : viz., Mahāsudēvarāja, Mahā-Jayarāja and Mahā-Pravararāja.

Mahā-Pravararāja's charter was issued from Śrīpura, which is no other than the capital town of Mahākōsala referred to in the Rajim and the Balodā Plates of Mahāśiva Tīvararāja who is styled as the supreme lord of Kosala (Kosalādhipati). The other charters were issued from Śarabhapura. Whether Śarabhapura was also the capital of Prasannamātra and of his son Mānamātra is not known. No copper charters of either have yet been brought to light.

A silver coin of Sri-Prasanna-mātra, the grandfather of Mahā-Sudēvarāja and Mahā-Pravarāja and the father of Mahā-Jayarāja, with the legend inscribed in beautiful box-headed characters was recovered from the bed of the Māna or Māndh<sup>3</sup> river near Salhepali, a village lying in the Raigarh Feudatory State, E.S.A. and is in the possession of the Mahākōsala Historical Society at Balpur in the Bilaspur District.

No materials are available to ascertain whether the town or city of Śarabhapura was situated on the Mahānadi and whether it was ever the royal capital of the lords of Kōsala. Not a single charter out of the seven sets of plates of this family known to us, mentions its donor as 'the lord of Kōsala'. Nor does any set describe the village granted to be situated in the Kōsala kingdom. The only reference to the name 'Śarabha' is found in the Eran<sup>4</sup> Posthumous Stone Pillar Inscription of Gōparāja, dated in the Gupta year 191 (A.D. 510-511), in which he is stated to be the daughter's son of one Śarabharāja.

The present charter records the royal confirmation of the grant of a village named Śivilīṅga situated in the Tōsadda-bhukti, by the Pratihāra Bhōgilla. The particulars of donees and their shares in the village are as follows :-

Yajñasvāmin of Kātyāyana-gōtra, a student of the Mādhyāndina-sākhā of the white Yajurveda; one share and half.

2. Kumāravatsa of Bhāradvāja-gōtra
3. Yajñasvāmin of Ātrēya-gōtra, a student of the Kāṇva-śākhā of the white Yājurveda.
4. Viśākhasvāmin of Kātyāyana-gōtra, a student of the Mādhyandina-śākhā.
5. Golasvāmin of Kauśika-gōtra, a student of the Mādhyandina-śākhā.
6. dāmōdarasvāmin, same as above.
7. Dāmasvāmin, same as above.
8. Pañchālīsvāmin of Bhāradvāja-gōtra.
9. Dikshita Āyanīka of Bhāradvāja-gōtra.

one share each.      ½ share each.

Of the geographical names Tōsadda may be the Tōsarā village in the Patnā State, E.S.A. Prof. V.V. Mirashi identifies Tōsadda with Tusadā near Dumarpalli about 30 miles to the south-east of Arang. Sivilingaka is not traceable near about Arang and Sripur (old Śrīpura).

I edit the inscription from the original plates.<sup>1</sup>

1. श्रीं कलि [१०] शरभपुरादिबुभोपनतसामन्तमकुटपूडामणिप्रभाप्र-
2. शिकाम्बुभोतप्रादुगुनखो रिपुविखासिनोसीमन्तोदरचरित-
3. र्वबुवबुधानोपद० प० रममानवतो मातापितृपादानुधात-
4. श्रीं महाबुदेवराजः तोरु(ह)सुनीयमिषिचिह्नवे प्रतिवाप्ति-
5. कुटुम्बिनसमाप्रापयति ।० विदितमस्तु वो यथायं ग्राम-

Second Plate : First Side

6. कु(लि)दयपतिसदनबुभपतिठा[क०]रो यावद्रियमिताराकिरचप्रति-
7. हतबोराभका[६]१ क० नदचतिष्ठते तावदुपभोन्वन्ननिधिमोपनिधि-
8. स्वाडभट० प्रादेयस्वर्चकारविसर्जितः० पतिहारभोगिज्ञेन माता-

9. पिचोरात्मनश्च पश्चाभिहृदये कात्यायनसनीचमाध्विन्दवाज-  
 10. समेययज्ञस्वामिनः(नं) चध्वर्वाङ्गनं भारद्वाजकुमारवत्तया(वत्ता)ये-

Second Plate : Second Size

- 11 दृष्टावत्वाजसमेययज्ञस्वामिन(नौ) प्रत्यङ्गेनं कात्यायनविद्या[च]-  
 12 स्वामिकीशिकम(मा)ध्विन्दगोसस्वामि एवं दामोदरस्वामि दामस्वामि  
 13 भारद्वाजपश्चात्तिस्वामि दीक्षितायनीका[नं] प्रत्यङ्गिणेनं ताम्र(व्य)याच-  
 14 मेनातिष्ठष्टो भूत्वात्माभिरनुमोदितः [१०] ते यूयमेवमुपस्थाभ्येवा-  
 15 .भावात्रयणविधेया भूत्वा यद्योचितं भोगभानमुपनयनकुचं  
 16 प्रतिवत्स्य [१०] भावेष्वतश्च भूमिपानमुदर्ययति [१०] दानाविधिह-

Third Plate : Third Side

- 17 मनुपासनन(क) पुराया चर्मैषु निषितधिय)प्रवदन्ति चर्मै(कैम्) ॥१॥  
 तस्मादि(दि)-  
 18 जाय दृविशदृष्टुचनुताय दत्तां शुवं भवतु वो मतिरेव नोत्त[न] ॥१०  
 19 तद्वद्विरप्येषा दति(त्ति)रनुपावयितव्या [१०] व्यासमोता(ता)काच जोकाह-  
 20 दाहरन्ति [१०] चत्मेरपत्न(त्न) प्रथमं दुवर्ष्य ॥११ भूयैष्वो यूयैह-  
 21 ताच गावः [१०] दत्ताज्ययस्तेन भवं(व)न्ति जोका वद्वान्नं नो च जङ्घी-  
 (दी) च दद्यात् [१०] ॥१२  
 22. वाटे वरैवदकाचि कर्म मोदति भूमिदः [१०] चाप्येता वातुम(म)न्ता च ता-

Third Plate : Second Side.

23. यैव नरकै वष्टे[त् १०]' बहुभिर्बुधा दत्ता(ता) राजभिक्षवरादिभिः[१०]  
 24. वक्ष वक्ष वद्वं भूमित(व)त्त तत्त तदा कर्त्त(तम्) [१०] १ कदन्ता(तां)  
 वरदन्ता(ता) वा यज्ञा-  
 25. इव दुधिदिर [१०] नदीर्वाधिमताज्यैः दानां यैवीदुपासनमिति [१०] १ कस्तु-  
 26. चाज्य(व)वा चन्व(वत्) ८० देवाय दि २० ८ जङ्घी(जी)यै दीच[विधि]न ॥

## The Seal

1.      प्रव[वास्व]वसभू[त]मा[न]मावेन्दुजयमः ।\*
2.      श्रीमन् . . . . . [मा]सम\*    [१\*]

## REFERENCES

1.      Hiralal also has noticed it in his List of Inscription in C.P. and Barar (2nd ed.), p. 106-A
2.      Since writing this he plates have been acquired by the Central Museum, Nāgpur, where they are now deposited.
3.      Cunningham, A.S.R., Vol. XVII, pp. 20 ff., see also Raipur District Gazetteer, pp. 257 ff.
4.      See above, Vol. IX, pp. 342 ff., C.I.I., Vol. III, pp. 191 ff. and Hiralal, List of Inscriptions in C.P. and Berar (2nd ed.), pp. 94, 105 and 110.
1.      C.I.I., Vol. III, pp. 291 ff, and above, Vol. VII, pp. 106 ff.
2.      [See below p. 22 n. 4. - Ed.]
3.      this river is a tributary of the Mahānadi - the great river of Mahākōsala - otherwise known as Chitrōtpalā.
1.      Ink-impressions , of this inscription were also kindly supplied to me by Mr. M.A. Saboor of the Nāgpur Museum, through Prof. V.V. Mirashi of the Nāgpur University. I am indebted to Prof. Mirashi for very valuable suggestions towards the correct reading and interpretation of certain portions in the text.
2.      Expressed by a symbol.
3.      The engraver had begun to incise ma after pa, but later on corrected it into ra.
4.      The subscript r appears like the sign of medial ri.

5. This mark of punctuation is shown by two dots.
1. The latter ra which was first omitted is written below ja of jagad with a kakapada sign and the annuswara meant for ra is placed on ka.
2. The cross on shows that a syllable was omitted.
3. Ta is written below the line.
4. The visaraga is superfluous.
2. Read
6. Read
7. Read
8. The medial i sign which was first engraved above tah by mistake has been cancelled.
9. there are two small horizontal strokes here.
10. Metre : Vasantatilaka.
11. The sign of punctuation here is superfluous.
- 12 Metre : Indravajra.
1. Metre : Anushjubh.
2. The syllables ~~अम्~~ which were omitted here have been incised below the line with a kakapada sign.
3. Read palanam iti.
4. [I am inclined to read this symbol as 7. - Ed.]
5. Metre : anushjubh, Read the latter half of the verse as Srimat-sudevarajasya sihirem jagati sdsanam(m) following the other plates of this ruler.

i.  
 2 2  
 4 4

၁။ နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို  
 နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို  
 နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို  
 နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို

ii, a.  
 6 6  
 8 8  
 10 10

၁။ နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို  
 နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို  
 နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို  
 နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို နတ်တို့၏အမည်ကို

ii. a.

12 12 14 16

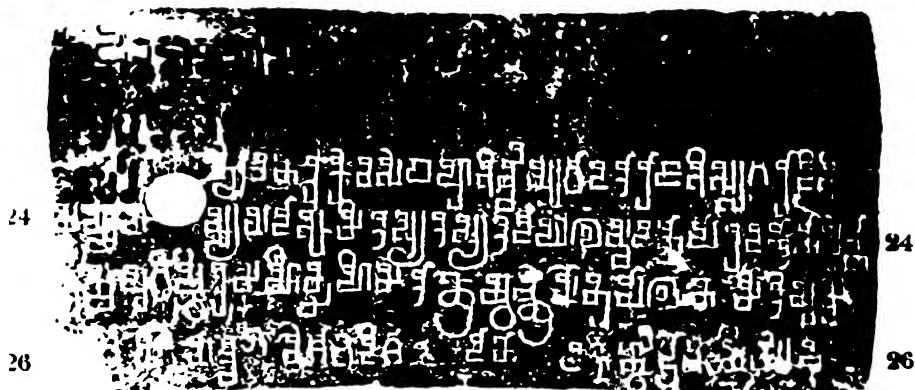
12 14 16

iii. a.

18 18 20 22

18 20 22

in h.



Seal

From a photograph.

Actual size.





**THĀKURDIYĀ COPPER CHARTER OF  
MAHĀ-PRAVARARĀJA OF ŚĀRABHPURA FAMILY**

(Mr. Rama Datt Upadhyaya, a member of the Mahakoshal Historical Society, communicated Pt. L.P. Pandey about the finding of this historical antiquity, from a village Thākurdiya of Sarangarh State on 10th Feb. 1932. He immediately requested the state authority to acquire them and to send them to the society for study. On 5th March, 1932, he received the copper plates with seal. Later on Pt. L.P. Pandey published the relevant portion of the record with historical notes in the Journal of Andhra Historical Society Vol. IX, Part II, pp. 29 to 32 together with a chart giving detailed informations of the charters of the kings of Śārabhapura found so far. It was issued on the 3rd regnal year of Mahā Pravararāja from Śrīpura and records the grant of a village Śādhaka, in Tuḍārāṣṭra. He has identified Śādhaka with the village Sadhar which is about 10 miles away from Sarangarh as well as Tuḍārāṣṭrawith the village Turā or Tōrā in the same state.

—Ed.)

On 10-2-32 I was informed about this charter by Mr. Rama datt Upadhyaya - a member of our Society before whom it was produced for decipherment by the head-man of Thākurdiyā - a village in the Sarangarh State about 14 miles from my place Balpur. I lost no time to address the Sarangarh State authorities, who had no knowledge of this find, to take steps to acquire the

document and to kindly forward it to the Maha Kosala Historical Society for being deciphered. On 5-3-32 the charter consisting of three copper plates, strung on a ring of the same metal, having the circular Gajalakṣmī seal came to my hands. The plates, ring and seal are in all respects similar to those of the Arang Charter of Mahā-Sudevarāja discovered by us in 1929 at Arang, Dist. Raipur C.P.

The characters are the box-headed variety of Central India alphabet, identical with those of Vākāṭaka Charters belonging to Prabhāvatī Guptā and her son Pravararāja II. The age of our present document and of other charters referred to in this note, is about 500 A.D

Although a silver coin of Śrī Prasannamātra\* grandfather of Mahā-Sudevarāja of Śarabhpura Family, was recovered by us a few years ago from the bed of the Māndh river, a tributary of the Mahānadī, there was no evidence to ascertain what relations existed between Mahā-Sudevarāja, Mahājayarāja and Mānamātra. Our two discoveries of partly damaged Śrīpur Plates and the Thakurdiyā copper charter, have enabled us to frame an authoritative genealogy of Śarabhaputa kings which in the light of these inscriptions stands as follows :-

Thakurdiya copper charter.

SRI PRASANNA MĀTRA

one silver coin bearing the name श्रीप्रसन्नमात्र

in box-headed characters is in our Societ's possession  
(see plate No. 6)

Mānamātra

(No document of this king  
has yet come to light)

Mahājayarāja

Two copper charters have  
been found at śrīpur &  
Arang respectively.

Mahā-Sudevarāja

Four copper charters of this  
king have been found-all  
in the Raipur Dist. C.P.

Mahā Pravararāja

Our present charter refers to this  
king whose name was almost  
unknown before the discovery of  
the plates.

The Ṭhakurdiyā plates and seal supply us with  
two new names :- (1) Mahā Pravararāja - the donor and  
(II) his father - Mānamātra. To quote the legend on the  
seal :-

मानमात्र सुतस्येदं स्वभुजोपार्जिताक्षितः

श्रीमत्प्रवर राजस्य शासनं शतृ-नाशनम् ।

(plate No. 4)

The legend on the Gajalakṣhmī seal found with the  
partly damaged śrīpur plates of Mahāsudevarāja, reads:

प्रसन्न-तनयस्येदं विक्रमाक्रान्त विद्विषः

श्रीमतो जयराजस्य शासनं रिपुशासनम् ॥

(Plate No. 5)

The above śloka proves it beyond doubt that  
Jayarāja (Maha-Jayarāja)'s father was प्रसन्नमात्र who is

stated to be the grand father of Mahā Sudevarāja, as the legend of the seal of the Khariyar charter has:

प्रसन्नार्णव सभ्भूत मानमात्रेन्दु जन्मनः ॥

श्रीमत्सुदेवराजस्य स्थिरं जगति शासनम् ॥

From the above it is evident that प्रसन्नमात्र had two sons :-(१)मानमात्र (२) मानमात्र and जयराज like his father had two sons (१) महासुदेव (२) महाप्रवर राज ॥

The Thakurdiya charter records its issue from Śrīpur and confirms the supposition that the Śarabhapur Family had connection with the Mahā Kosala Kingdom, although the exact location and identification of their capital, Śarabhapura still remains uncertain.

Dr. Sten Konow tried to identify it with Sarabhavaram in the Godavari Dist. Rai Bahadur Dr. Hiralal considered it to be a new name imposed on Śrīpur by the victor in honor of his victory. I myself press the claim of 'Sarapgarh' in the Gangapur feudatory state. The late Dr. Rajendralal Mitra was in favour of identifying शरभपुर with the present Sambhalpur town (in Orissa) on the Mahānadī.

It is to be noted that not a single stone-inscription of Śarabhapur kings has yet come to light.

Before concluding I reproduce the 1st four lines from the 1st plate (2nd side)

- Line 1. ॐ स्वामी श्री पुराद्विक्रमोपनत सामन्तमकुट'चूडामणि प्रभाप्र  
 Line 2. मेकाम्बुधौत पाद युगलो रिपुविलासिनीसीमन्तोद्धरण हेतु  
 Line 3. र्वसुवमुधो गो दः परम भागवतो माता पितृ पादानुध्यातः  
 Line 4. श्रीमहाप्रवर राजः तुडाराष्ट्रिय षाढके प्रति वासिनःसमाज्ञापयति + +

(Refer to Plates I & II)

In form and style this charter is similar to other charters of this family except the proper names of donor, donee, village and district. The village granted as षाढक in तुडाराष्ट्र. This साढक may be साढर, 10 miles from Sarangarh town and तुडा may be the तुरा or तोरा village in the same state.

The donee was one भ क पुरन्दर स्वामी वाजसनेय of पराराग gotra.<sup>†</sup> It is to be noted that the grantees mentioned in the records of the Śarabhapur kings are all स्वामी as the chart attached to this paper will clearly show along with other details

The charters of the Śarabhapur Family supply no clue to determine to what race the knigs belonged and over what part of India, they held sway. Like Mahā-Śiva Tīvararāja (Somavamsī), they don't describe themselves as "क्रोमलाधिपतिः" or like Mahābhavagupta - as परमभट्टारक महागजाधिगज सोमकुलतिलकः त्रिलिङ्गाधिपतिः. It is , therefore, difficult to say whether they ruled over महाकोसल or त्रिलिङ्ग or चेदि and whether they were सोमवंशी's or सूर्यवंशी's . We are equally in the dark about their ancestral home.

The Thakurdiya plates were made available to the *Maha-Kosala Historical Society* through the courtesy of

Raja Bahadur Jawahir Singh, Ruling Chief Sarangarh  
Feudatory State to whom our gratitude is due.

## REFERENCES

- \* Refer to my paper 'A silver coin of King  
Prasannamatra', Journal of the Andhra I.R.  
Society, Vol. IV, Parts 3 & 4, Page 195.

Plate No. 3.







## MALLAR PLATES OF MAHĀ-SĪVAGUPTA

(A set of three copper plates with round seal was unearthed near a ruined temple of Mallar in 1936. They were first noticed by Mr. P.L. Gupta, then the Joint Secretary of the Mahakosala Historical Society. Later on, it was acquired by Mr. K.N. Nagarakatti, the then Deputy Commissioner of Bilaspur and sub-sequently deposited in the Central Museum, Nagpur. Pt. L.P. Pandey and Prof. V.V.Minshi, Jointly read and published inscription in the *Epigraphia Indica*, Vol. XXIII, pp. 113-122 together with two plates.

The authors have given detailed notes on the dynastic history of the Sōmavamsī rulers of Dakṣhiṇa Kōsala in this article.

On the request of bhaskara Varmana, the maternal uncle of the king, Mahā-Sīva-Gupta-Rāja the donation of a village, kailashapura, situated in Taraḍamsāka Bhōga, was made on the occasion of a solar eclipse on the new moon day of Āshāḍha, and was subsequently recorded in the present charter. Kailās-apura has been identified with a village Kesla about eight miles to the south-east of Mallar. The authors were of the opinion that Taraḍamsāka-bhōga may be safely identified with the present village Jaitpur situated about a mile to the north of Mallar.

Millār is a large village with a population of over 2,000 souls, 16 miles south-east of Bilāspur, the headquarters of the Bilaspur District in the Central Provinces. It was an important place in former times as can be judged by the ruins of an old fort near by, with a moat all round and a number of old tanks on all sides. It still contains numerous ruins of old temples as well as Buddhist and Jain sculptures. Several stone inscriptions have been found there, one of which has been removed to Bilaspur<sup>1</sup> and another has been deposited in the Nagpur Museum<sup>2</sup>. The place is called Mallāla in these inscriptions. Two more statue inscriptions have been recently discovered at Mallār, one of which is incised in early Brāhmi characters. The present plates were discovered underground near a temple between the village and the fort in August 1936. They were first brought to notice by Mr. P.L. Gupta, Joint Secretary of the Mahākōsala Historical Society, Bilaspur, through the courtesy of Mr. Sudha Ram, Malguzar of Mallār and a member of the Bilaspur Local Board, and have since been acquired by Mr. K.N. Nagarkatti, I.C.S., Deputy commissioner of Bilaspur for the Central Museum, Nāgpur, where they are now deposited.

They are three copper plates of which the first and the third are inscribed on one side and the second on both the sides. Their surface was corroded in some places, but, fortunately, no letter has been lost. The plates have since been cleaned by Mr. M.A. Suboor of the Nagpur Museum, who has kindly supplied us with their ink-impressions. The letters were deeply engraved and show through in many places on the back of the first

and the third plate. Each plate measures 8.4" in length 5" in breadth and about 1" in thickness. The middle plate is somewhat thicker than the others. The rims of the plates were not raised, still the inscription is in a good state of preservation. About 1" from the middle of the proper right side of each plate there is a round hole 6" in diameter for the ring which connects it with the other plates of the set. The ends of this ring which is about .4" in thickness and 4.3" in diameter are secured below a circular seal 3.5" in diameter. The ring was not cut when the plates reached the Nāgpur Museum. The surface of the seal, which is somewhat deeply counter-sunk, is divided into three parts. The upper part bears in relief the figure of a couchant bull with a trisūla in front. Behind the animal is what looks like a kamaṇḍalu with something placed on it. Below this comes the legend in two lines, which is separated from the upper device by two horizontal parallel lines. Below the legend is shown a large full-blown lotus flanked by two leaves one on either side. In form, fabric and disposition of the device and the legend, the seal of the present plates resembles those of the Rājim<sup>3</sup> and Bālōdā<sup>4</sup> plates of Tīvaradeva and of the plates of 'the kings of Śarabhapura'<sup>5</sup>. The weight of three plates is 123½ tolas and that of the seal and the ring 82½ tolas.

The record consists of 28 lines, there being seven on each inscribed surface. The letters were neatly written and deeply engraved. Their average size is ¼". The characters are of the box-headed variety and closely resemble those on the Rājim and Bālōdā plates of Tīvaradeva. These are somewhat more elongated and

angular than those of the plates of 'the kings of Śarabhapura' and much more so than those of the plates of the Vākātaka kings Pravarasena II<sup>6</sup> and Prithivishena II<sup>7</sup>. The only peculiarities worth noticing here are that the length of the medial i is denoted by a dot in the circle which denotes its short form; see gīta. 1.21 and vaiṣṇavī 1.22; the medial au is tripartite; see śaurya II. 2.2; the right vertical stroke of ch and kh is lengthened below the rectangle on the left; see. e.g., chāturdīś- 1. 12, chāndr.- II. 13-14, su (pra) mukhān II. 7.8; the subscript r has in many places the same form as the vowel ri; see śrī and pitri both in 1.5; the final form of i occurs in ll. 19, 24 and 25; punctuation is denoted by a vertical line hooked at the top. The language is Sanskrit and with the exception of the customary benedictory and imprecatory verses at the end the whole record is in prose. Unlike the charters of Tīvardēva<sup>8</sup> it contains no expressions in common with the formal portion of the grants of the 'kings of Śarabhapura'. The inscription is somewhat carelessly written. The writer has for instance used in many places the short for the long form of medial i (see, e.g., kṣhitikṣa and mahaniya in 1.1, Kuśali in 1.5, etc.) and, in some places of medial u also (see sunu, 1.4, suryya 1.23, etc.); the anusvāra, visarga and final consonants are omitted in many cases; see sapādita. 1.2, mahābhyudaya 1.3 and purushā 1.9; the unaspirated consonant is used for the aspirated one in - palam and vice versa in qbhishṭham both in 1.20. The anusvāra is wrongly changed to m before v in paradattām = vā 1.27 and to ṇ before a sibilant in vaṇśa 1.4, Taraḍaṇśaka 1.11 and nṛīśaṇśāt 1.19; cases of wrong sandhi occur in

anyāns' = cha 1.8, uchchhriya 1.21 and danāt-sreṃyō 1.28 etc. As regards orthographical peculiarities sanctioned by Sanskrit grammar we may notice that the consonant preceeding and following r is doubled in some cases, e.g. Śauryya II. 2.3, sarvva. 1.8, pittrō I. 14, ch = ātra I.22, etc.

The plates were issued by the illustrious Mahā-Śivaguptarāja, the son of the illustrious Harshadeva<sup>1</sup>, who was born in the lunar dynasty and was a most devout worshipper of Mahēśvara (Śiva). They record the king's donation of the village Kailasapura in the bhōga or subdivision of Taraḍaṃśaka to the community of venerable monks from the four quarters residing in the small monastery at Taraḍaṃśaka, which had been constructed by Alakā, the wife of Kōra dēva<sup>2</sup>. The gift was made on the occasion of a solar eclipse on the new-moon day of Āshāḍha at the request of the king's maternal uncle the illustrious Bhāskaravarman.

This Mahā-Śivaguptarāja, the son of Harshagupta, is evidently identical with the homonymous king, also known as Bālārjuna and mentioned in several stone inscriptions at Sirpur (ancient Śrīpura) in the Raipur District<sup>3</sup>. From one of these edited by R.B. Hiralal<sup>4</sup> we learn that his mother Vāsaṭā was a daughter of king Sūryavarman of the Verman dynasty of Magadha. As shown elsewhere,<sup>5</sup> this Sūryavarman is probably identical with the prince Sūryavarman, a son of the Maukhari king Iśānāvarman, whose Harahā stone inscription<sup>6</sup> is dated in (Mālava) Samvat 611 (A.D. 555). Bhāskaravarman who is called in the present plates the maternal uncle of Mahā

Śivagupta was, thus, a son of Sūryavarman. The name of Sūryavarman is omitted in the later Maukhari genealogy and it is therefore supposed that he must have predeceased his father or if he came to the throne he left no male issue. The present inscription shows, however, that his son Bhāskaravarman lived to a fairly advanced age. Was Sūryavarman, then, a younger son of Iśānavarman who consequently never came to the throne ? Or if he succeeded his father as implied by his title *nripa* in the Sirpur stone inscription of Vāsaṭā, was his son Bhaskaravarman prevented from succeeding him in consequence of a war of succession ? These questions cannot yet be answered in the absence of sufficient evidence.

From the Jaunpur<sup>2</sup> and Harahā stone inscriptions we learn that the Maukhari kings Iśvaravarman and his son Iśānavarman raided the Āndhra country<sup>3</sup> and defeated the ruling king. As the country of Dakṣhiṇa Kōśala (modern Chhattisgarh), where the early Sōmavaṃśī kings were ruling is contiguous to the Āndhra country, it is not unlikely that the marriage of the Maukhari princess Vāsaṭā with king Harṣhagupta of Dakṣhiṇa Kōśala had a political significance. It may be noted in this connection that Udayana the earliest known king of the Sōmavaṃśī dynasty was ruling in Central India, as a stone inscription found at Kālāñjara<sup>4</sup> records his construction of a temple of Viṣṇu, evidently at Kālāñjara. It is not unlikely that he was a feudatory of the then Maukhari Emperor and either he or his sons invaded Dakṣhiṇa Kōśala or chhattisgarh during the campaigns of the Maukhari king Iśvaravarman against the Āndhra king

who was probably a prince of the Vishṇukunḍin family. In any case we find Udayana's grandsons Nannadēva and Isānadēva firmly established in Chhattisgarh. A mutilated stone inscription in the temple of Lakhaṇēśvar at kharōḍ in the Bilāspur District records Isānadēva's gift of some villages evidently to the god enshrined in that temple.<sup>1</sup> Isānadēva's nephew Tīvaradēva is known from two sets of plates found at Rājim in the Raipur District, and Balōdā in the Phuljhar Zamindari in the old Sambalpur and present Raipur District, both the places being included in Chhattisgarh. The villages mentioned in the Balōdā plates cannot be traced but those named in the Rājim plates can be identified in the vicinity of Rājim<sup>2</sup>. As stated before, Tīvaradēva's grand-nephew Mahā-Sivagupta-Bālārjuna, the donor of the present plates, is known from several stone inscriptions at Sirpur. The find-spots of these inscriptions and the identification of the villages mentioned in them clearly show that these Sōmavamśī kings were at first ruling in the Western parts of Dakṣhiṇa Kōsala. It is not therefore unlikely that the Maukhari kings Isvaravarman and Isānavarman were helped in their southern campaigns by these Sōmavamśī princes of Dakṣhiṇa Kōsala. This also accounts for the Vishṇukunḍin king Mādhavavarman I's invasion and occupation of the capital of Trivara (i.e., Tīvaradēva) as stated in his Pulōmbūru and Ipūr plates.<sup>3</sup> The political alliance between the Maukhari and Sōmavamśī houses seems to have been cemented subsequently by the marriage of Vāsaṭā and Harshagupta.

There is one more stone inscription of this dynasty which is said to have been found at Bhāṇḍak outside

the limits of Dakṣiṇa Kōsala, viz., the stone inscription of Bhavadēva Raṇakēśarin, now deposited in the Nāgpur Museum.<sup>1</sup> But one cannot be certain about its find-spot; for, as pointed out by R.B. Hiralāl, no accurate record has been kept of the provenance of inscriptions collected before the establishment of the Nāgpur Museum. Besides, this inscription is fragmentary. The extant portion unfortunately contains no place-name, otherwise it may have helped us in tracing its find-spot. We have therefore to rely on conjecture in this respect. In 1873 while Cunningham was at Bhāṇḍak he was informed that "an inscription on a long red slab had been taken to Nagpur during the time of the Raja about 40, or 50 years previously by Wilkinson Saheb."<sup>2</sup> Cunningham conjectured that the stone slab containing the inscription of Bhavadēva Raṇakēśarin must have been the one removed by Mr. Wilkinson from Bhāṇḍak on the following grounds : (1) It is a long slab just as described to him by the people of Bhāṇḍak and it is of the very same fine-grained reddish stone as that of the wijāsan hill at Bhāṇḍak; (2) Dr. Stevenson, who has translated it, received a copy of it from Major Wilkinson who was a resident at the Nāgpur Court and (3) the inscription records that it was attached to the house of Sugata (Buddha) and therefore it probably belonged to Bhāṇḍak which has ancient Buddhist caves. Cunningham's opinion was subsequently endorsed by R.B. Hiralāl<sup>3</sup> and we find the stone inscription now relegated to Bhāṇḍak.<sup>4</sup> None of the arguments however, on which Cunningham's opinion was based appear to be convincing. Inscribed slabs of fine-grained reddish sandstone have been found in Chhattisgarh also. The Ratanpur stone inscription of

Jājalladēva I<sup>1</sup> and Kosgain stone inscription of Vāharēndra<sup>2</sup> which are now deposited in the Nāgpur Museum, are incised on such slabs. As for the statement that such a slab was taken away from Bhāṇḍak we may point out that it may relate to another inscription, viz., the Nagpur Museum praśasti of the rulers of Malawa,' as has already been conjectured in the second edition of the Central Provinces Gazetteer<sup>3</sup> (published in 1870). This latter inscription was translated in the Journal of the Bombay Branch of the Royal Asiatic Society in 1843 and this date, curious as it might appear, roughly corresponds to the time when according to the account of both the writer in the Gazetteer and Cunningham an inscription was removed from Bhāṇḍak to Nāgpur. There are, again, some ancient ruins of Buddhist temples and sculptures at Ārang and Sirpur in Chhattisgarh,<sup>4</sup> and our present inscription, which records the donation of a village to a Buddhist monastery, shows that Buddhism continued to flourish in Chhattisgarh for at least three generations after Bhavadēva Raṇakēśarin. What is more, if we except this doubtful case of the so-called Bhāṇḍak inscription, we find no other instance of an inscription of the Sōmavamśi dynasty discovered in ancient Vidarbha in which, as shown elsewhere,<sup>5</sup> the whole country from the western boundary of modern Berār to the eastern one of the Marāṭhī district of Bhāṇḍārā in C.P. was included. This country was in the beginning of the sixth century under the direct rule of the Vākātakas, Hariṣhēṇa, the last known Vākātaka king, mentions the king of Kōśala among his feudatories.<sup>6</sup> If the period A.D. 530-550 assigned to Tīvaradēva in the article on the Ṭhākurdiyā

plates is correct, an inscription of his Predecessor is not likely to have been found at Bhāṇḍak in the heart of the Vākātaka territory. We have, therefore, to conclude that the stone inscription of Bhavadēva Raṇakēśarin must have been found somewhere in dakṣhiṇa Kōsala or Chhattisgarh and not at Bhāṇḍak in ancient Vidarbha. When Kielhorn edited the inscription in the Journal of the Royal Asiatic Society, he was informed that the inscription was found at Ratanpur,<sup>2</sup> but this information also was probably incorrect; for the present Ratanpur was founded by Ratnadēva I. of the Kalachuri dynasty in the eleventh century A.D.<sup>3</sup> What seems to have happened is that the stone inscription was first removed to Ratanpur from some place in Chhattisgarh and was later transferred to Nāgpur where it was recorded to have come from Ratanpur.<sup>4</sup>

It has been shown elsewhere on palaeographical and epigraphical evidence that Tīvaradēva flourished from circa A.D. 530 to 550. His grand-nephew Mahā-Śivagupta Bālārjuna will have to be placed in the first half of the seventh century A.D. Either he or his successor must have been the ruling king when Yuan-Chwang visited the capital of Dakṣhiṇa Kōsala. Though the present plates do not mention any place of issue, we know that śrīpura in the Raipur District continued to be the capital of Somavamsi kings at least from the time of Tīvaradeva<sup>5</sup> to that of Mahā-Śivagupta Bālārjuna.<sup>6</sup> It would therefore be interesting to see how far Yuan Chwang's description of the capital of Dakṣhiṇa Kōsala suits Śrīpura.

Several scholars have attempted in the past to loc-

ate the capital of dakṣhiṇa Kōsala. Fergusson and Grant identified it with Wairāgarh,<sup>1</sup> while Cunningham took it to be Chāṇḍā.<sup>2</sup> But, as pointed out by R.B. Hiralal, 'what is missing at both these places is any trace of remains of the Buddhist monasteries and temples which Yuan Chwang so prominently mentioned'. R.B. Hiralal himself at first identified it with Bhāṇḍak,<sup>4</sup> for he thought that the country of Dakṣhiṇa Kōsala extended in the west to the eastern boundary of modern Berār. He believed with Cunningham that the stone inscription of Bhavadēva Raṇakēśarin originally belonged to a Buddhist cave at Bhāṇḍak and following Kielhorn he held that a line of Buddhist kings belonging to the Pāṇḍuvamśī line ruled in that place down to the 9th century A.D. Later on, after weighing all evidence R.B. Hiralal concluded that 'both the places (sirpur and Bhāṇḍak) seem at present to have an equal claim to the honour of a visit from the great pilgrim of China, but Bhāṇḍak seems to possess more tangible evidence than sirpur'.<sup>5</sup> But, as pointed out above, Bhāṇḍak was included in ancient Vidarbha and not in Kōsala and must have been under the direct rule of Pulakēśin II., who, in the Aihole inscription, is called the lord of 'three Mahārāshṭras comprising 99,000 villages'.<sup>6</sup> One of these Mahārāshṭras must have been ancient Vidarbha, since it is not separately mentioned in the Aihole inscription. From the same inscription we learn that Pulkēśin did not annex Kōsala but only exacted submission from the ruling king. Yuan Chwang also mention the king of Kosala as different from Pulkēśin II, whom he calls the king of Mahārāshṭra. So the capital of Kōsala cannot be located at Bhāṇḍak.

From Yuan Chwang's account we learn that 'from Kalinga he went north-west by hill and wood for above 1800 li to Kōsala,..... The king was a Kshatriya by birth, a Buddhist in religion and of noted benevolence ..... To the south-west of this country, above 300 li from the capital was a mountain called Po-lo-mo-lo-ki li'. From Kosala he travelled South, through a forest, for above 900 li to the An-lo-lo (Andhra) country, the capital of which was Ping-chi-(ki)-lo<sup>1</sup>. This description suits Sirpur better than any other place in Chhattisgarh. Sirpur lies north-west of Mukhalīngam on the left bank of the Vamśadhārā, 18 miles from Parlakimedi in the Ganjam District, which is now generally taken to be the ancient capital of Kalinga. The reigning king, who was either Mahā-Sivagupta Bālārjuna or his successor, was no doubt a Kshatriya, as the sōmavamśī kings traced their descent from Pāṇḍu, the father of the Epic heroes Pāṇḍavas. Mahā-Sivagupta was a devotee of Śiva<sup>2</sup>, but the present grant shows that he patronised Buddhism also and the same can probably be said of his successor. The mountain Po-lo-mo-ki-li, which has been rendered by Bhramara-giri, may refer to Bhaṁgāra-Pavvato (Skt. Bhaṁgāra-parvata) which is mentioned in an ancient Brāhmī stone inscription at Āraṅg<sup>3</sup>. It may be noted in this connection that Āraṅg lies south-west of Sirpur as required by the Chinese pilgrim's description. If Ping-chi-lo, the capital of the Āndhra country, is identified with Vēṅgī (which was then the capital of the Eastern Chalukyas), it will be seen to lie almost due south of Sirpur. Sirpur, therefore, answers best to the bearings and other description of the capital of Kōsala in Yuan-

Chwang's account. It is true that the distance of Sirpur from Mukhalingam, Ārang and Vēngī does not exactly agree with Yuan Chwang's account, but this is not the only case in which the Chinese pilgrim's distances are found to be incorrect. We have, therefore, no hesitation in identifying the capital of Kōsala in the seventh century A.D. with Sirpur in the Raipur District.

The present grant is not dated, but as stated above it can be assigned to the first half of the seventh century A.D. It records the donation of a village on the occasion of a solar eclipse on the new-moon day of Āṣhāḍha. Taking the month to be purnimānta we find that there was a solar eclipse in Āṣhāḍha four times in the period A.D. 600 to 650, viz., A.D. 606, 616, 623 and 643. Of these A.D. 633 and 643 would perhaps be too late dates for Mahā-Sivagupta Bālārjuna. So A.D. 606 or 616 may be the date of the present grant. It does not, of course, admit of verification.

Unlike his ancestors Tīvaradēva and Harṣhadēva who are known to be devotees of Viṣṇu, Mahā-Sivagupta Bālārjuna was a worshipper of Śiva. The seal of the present grant has consequently Nandi, the emblem of Śiva, and not Garuḍa, that of Viṣṇu, who figures on the seal of the Rājim and Bālōda plates of Tīvaradēva. It may again be noted that like the afore-mentioned grants of Tīvaradēva, the present inscription does not mention the title Trikalingādhipati which is met with in many records of the later kings of the Sōmavamśi dynasty who ruled over the eastern parts of Dakṣhiṇa Kōsala.

As for the geographical names occurring in the present plates, Taraḍaṁśaka-bhōga in which the donated village was situated is probably identical with the Talahāri-maṇḍala mentioned in several later inscriptions.<sup>1</sup> From one of these<sup>2</sup> we learn that the Talahāri-maṇḍala included Mallāla (modern Mallār, where the plates were found). The Buddhist images at present deposited in Mallār are said to have been brought from Jaitpur, a village about a mile to the north of Mallār. The site of ancient Taraḍaṁśaka where the Buddhist monastery was situated is, therefore, probably marked by the modern village Jaitpur.<sup>3</sup> As regards Kailāsapura granted by the present charter, there is now no village of that name in the Bilāspur and Janjgir tahsils, but there are several of the name Keslā, which may be taken to correspond to ancient Kailāsapura. Of them the one which is nearest to Mallār is Keslā, about 8 miles to the south-east, which contains ruins of an old temple.

We edit the inscription from the original plates,

## TEXT

### First Plate

1. श्रीम् सख्येवचिति(ती)यविद्याभ्यासविशेषासाहितमहमि(नी)यविनयस-
2. म्यक्ष(क्ष)पादितसकसविजिगि(गी)शुगुषी शुचवक्ष[मा]न्यमक्षदतरयी-
3. येषन्नाप्रभावस(सं)भावितमहाभ्युदय[:\*] कार्ति(र्त्ति)केय एव क्षति(त्ति)वासनी
4. राक्ष[:\*] त्रि(त्री)हर्षदेवस्य सु(सु)शु[:\*] सीमवक्ष\*सन्धवः परममाहे-
5. खरो मातापितृपादानुध्यात[:\*] त्रि(त्री)महाप्रियवगुप्तराज[:\*] कुमसि(सी)
6. रक्षक'भोगि(गी)यकैसासपुरपामि न्नाक्षवा[न्\*] सम्पूज्य सप्रधा-
7. \*नायतिवासिनी यथाकासाभ्यासिनस्यमाहर्गुसन्निधादह(प्र)-

8. सुखानधिष्ठातिः<sup>१</sup> सखरचानन्या<sup>२</sup>स्वाकात्पादोपनि(जी)विनः सर्व[रा]-  
 9. अपुत्रवा[न<sup>३</sup>] समाप्तापयति [१<sup>४</sup>] विदितमस्तु भवतां ययाकाभिरयं चा-  
 10 मः सनिधिः<sup>५</sup> सोपनिधिः सदयापराधः सर्वकारसमितः सर्वपीडा-  
 बर्जितः<sup>६</sup> प्रतिविष्टाष्टमष्टप्रवेशतया ।<sup>१०</sup> तरङ्गक<sup>७</sup>प्रतिष्ठि-  
 12 तकोरदेवभोय्यालक<sup>८</sup>कारितविहारिकानिवासिचातुर्दिगार्थभि-  
 13 च्चसहाय श्रीभास्करवर्धमातुसविष्टया ताम्र<sup>९</sup>शासनेनाच-  
 14 न्द्रार्णसमकालभ्रातापिचोरात्मनश् पुण्याभिहृदये ।<sup>१</sup> चाषाढा-

Second Plate : Second Side

- 15 मावास्यासूर्यग्रहोपरानि<sup>१</sup> उदकपूर्वं प्रतिपादित इत्य<sup>२</sup>तश्च  
 16 विधेयतया समुचितभोगभागादिकमुपनयन्निभ(र्भ)वद्भिः सुख-  
 17 \*प्रतिपद्यमिति ॥ भाविनश्च भूमिपालानुदि(हि)श्येदमभिधीयते [१<sup>३</sup>]  
 18 भूमिप्रदा दिवि ललन्ति पतन्ति हन्त हत्वा महि(ही) नृपतयो  
 19 नरके नृग्रहात्(ग्रंसाः) । पतद्(ह)यं परिकलय्य चलाच्च लक्ष्मीः<sup>६</sup> मायुस्त-  
 20 था कुह्यत यज्ञवतामभि(भी)ष्ठं(ष्टम्)<sup>७</sup> [११<sup>८</sup>] अपि च [१<sup>९</sup>] रक्षापालनयोस्तावत्प-  
 (त्क)लं सु-  
 21 गतिदुर्मति(ती) [१<sup>१</sup>] को नाम स्वर्गमुच्छ्रिज्य<sup>२</sup> नरकं प्रतिपद्यते<sup>३</sup> [१२<sup>४</sup>]  
 व्यासगीता(ता)-

Third Plate

- 22 चाक्ष लोकानुदाहा(ह)रन्ति [१<sup>२</sup>] अग्नेरपत्य(त्वं) प्रथम(मं) सुवर्षं भूर्व्येणा[वी]  
 23 सु(स्त्र)थ्येसुताश्च नावः [१<sup>३</sup>] दत्ता<sup>१०</sup> चयस्तेन भवन्ति लोका यः<sup>११</sup> काश्चनं  
 गाश्च म-  
 24 हि(ही)च दद्यात्<sup>१२</sup> ॥[११<sup>१३</sup>] षष्टि(ष्टिं) वर्षसहस्राणि स्वर्गं मोदति भूमिदः [१<sup>१४</sup>] आ-  
 25 चिन्ता चानुमन्ता च ताम्येव नरके वसेत्<sup>१५</sup> ॥[१४<sup>१६</sup>] बहुभिर्बन्धु-  
 26 धा दत्ता राजभिः<sup>१७</sup> लगरादिभिः [१<sup>१८</sup>] यस्य यस्य यदा भूमिस्तस्य तस्य त-  
 27 दा फलं [१५<sup>१९</sup>] स्वदत्ता(त्ता) परदत्ताम्वा<sup>२०</sup> यज्ञाद्वा युधिष्ठिरः<sup>२१</sup> [१<sup>२२</sup>] महि(ही)  
 28 भविमता(ता)  
 चेष्ट दानात्से(च्छे)योनुपासनमिति<sup>२३</sup> ॥[१५<sup>२४</sup>]

The Seal

- 1 राज्ञः श्रीहर्षगुप्तस्य सूनोः समुपशालिनः ।\*]  
2 शासनं शिवगुप्तस्य स्थितमाधुवनस्थितेः ॥\*]¹

TRANSLATION.

(Li. 1.9) Om. Hail! The illustrious Mahā-Śivagupta-  
rāja, born in the lunar dynasty, a most devout worshi-  
pper of Maheśvara (Śiva), who meditates on the feet of  
his father and mother, who is a son of the king, the  
illustrious Harṣhadēva even a Kārttikēya is of Śiva,  
who has acquired all the accomplishments of a conqueror  
through the perfection of commendable discipline attained  
by a special study of all the royal Lore, who has att-  
ained great prosperity by his patronage of accomplished  
persons, exceedingly great valour, intelligence and maj-  
esty, being in good health, issues the following command  
after honouring the Brāhmaṇas in the village Kailāśa-  
pura of the Taraḍaṃśaka bhōga (sub-division), to the  
inhabitants (of the village) together with their Head-  
man, the Collector, the Receiver and other officers who  
may be in charge (of the village) from time to time, to-  
gether with their subordinates, as well as to all other  
royal officials who may be dependant on him -³

(Li. 9.15) Be it known to you that on the (occasion  
of) an eclipse of the sun on the new moon day of  
Āṣhāḍha, this village together with treasures and depo-  
sits, together with (the fines imposed for) the ten offe-  
nces,⁴ together with all taxes, free from all obstructions,  
(and) not to be entered by the regular or irregular for-  
ces, has been granted by Us for as long as the sun and

the moon will endure at the request of (Our) maternal Uncle Bhāskaravarman (and) for the increase of the religious merit of Our parents and of Ourselves by a copper-charter (and) by (a libation of) water, to the Community of venerable (buddhist) Monk from the four quarters, residing in the small monastery situated in Taraḍaśaka, which was caused to be constructed by Alakā, the wife of Kōradēva

(Ll. 15-28) Wherefore, offering submissively due taxes, revenue,<sup>5</sup> etc (to the donee), you should dwell happily in this village. And this we say to the future rulers of the land -

(Here follow six benedictory and imprecatory verses.)

#### The Seal

This is a charter, enduring as long as the world, of Śivagupta, the son of the king, the illustrious Harṣhagupta, who shines by his good qualities.

#### REFERENCES

1. Now deposited in the Town Hall of Bilaspur. See Hirralal, *Inscriptions in C.P. and Berar* (Second Ed.), NO. 220.
2. Bhandarkar's List of Northern Inscriptions No. 1241. The Ratanpur inscription of Prithvideva II and Brahmadēva (ibid, No. 1240) also seems to have originally come from Mallar : for I. 22 of it reads महाशिवसिन्धुवत्सवत्स धर्मदेवस्य वने ।
3. C.I.I., Vol. III plate XLV.
4. Above, Vol. VII, p. 102.
5. See, e.g., the Thākurdīyā plates of Mahā Pravararaja, above, Vol. XXII, pp. 10 ff.

6. See, e.g. C.I.I., Vol. III, plate XXXV.
  7. Above, Vol. IX, pp. 267 ff.
  8. See above, Vol. XXII, p. 17, n. 5.
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1. The king is named Harshagupta in the legend on the seal.
  2. The text reads ~~कीरदिवनीयाककाशित~~, but as this gives no satisfactory meaning, we propose to read ~~कीरदिवनीयाककाशित~~.
  3. See Bhandarkar's List of Northern Inscription, Nos. 1654 and 1655. Also Hiralal's List of C.P. Inscriptions Nos. 173 and 184.
  4. The Lakshmana temple Inscription, above, Vol. XI, pp. 184 ff.
  5. See Thākurdiyā plates of Maha-Pravararaja, above, Vol. XXII, p. 19.
  6. Above, Vol. XIV, p. 115.
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1. Ibid., p. III.
  2. C.I.I., Vol. III, pp. 228 ff.
  3. If the Śūlikas over whom Isanavarman won a victory are identified with the Chōlas, the Maukhari king must have penetrated much further to the south.
  4. Cunningham, A.S.R., Vol. XXI, p. 40 and plate IX; above Vol. IV, p. 257, note 4.
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1. Bhandarkar's List, No. 1651. In an inscription at Arang, the name of Ranakesarin occurs (see Hiralal's List, No. 183), but it cannot be said if he is identical with Bhavadēva Ranakēsarīn, or with the brother of Mahā-Sivagupta Bālārjuna mentioned in the Sirpur stone inscription. (Above, Vol. XI, p. 191.)
  2. The Rājīm plates record the grant of Pimparipadraka in the Penthāma-bhukti (C.I.I., vol. III, p. 295). These places have not yet been identified but the former is certainly Pīprōd, 3 miles north-west of Rājīm and the latter may be Pōndh 6 miles north of Rājīm.
  3. See above, Vol. XXII, pp. 19 ff.

1. Edited by Kielhorn in J.R.A.S. (1905), pp. 617 ff.
2. Cunningham, A.S.R., Vol. IX, p. 127.
3. Ind. Ant., Vol. XXXVII, p. 208, note 20; Vol. LXII, p. 163; Hiralal's List p. 13.
4. See Bhandarkar's List, No. 1650.

1. Above, Vol. V, pp. 32 ff.

2. Hiralal's List, No. 210.

3. The date of its (i.e., of the Nāgpur Museum prasasti) translation coincides curiously with the time at which an inscription was removed by the Nāgpur Rājā from the famous Snake temple at Bhāndak in the Chānda District. C.P. Gazetteer (Second Edition) Introduction p. liv. Raj Bahadur Hiralal conjecturally relegated this prasasti to Bilhāri in the Jabulpur District, because the name of the village Mōkhalapātaka granted by it sounds like Dhangatapataka, Khallapataka, etc., mentioned in the Bilhāri stone inscription (see his List f. n. on p. 1). But no such name can be found in the list of villages in the Jabulpore District, while we have been able to trace one closely resembling it in the Chānda District (viz., Mōkhara, 50 miles east of Bhāndak). Vyapura, the name of the manadala, in which it was included, may be represented by Wurgaon near Vairāgarh, 30 miles north-east of Mōkhara. These identifications would show that the prasasti originally came from the Chāndā District. For a Parāmāra record of a slightly earlier date, found still further to the south, see the Jainad inscription describing the victories of Jagaddēva, a son of Udayāditya. (Annual Report of the Hyderabad Archaeological Survey 1927-1928, pp. 23-24 and above, Vol. XXII, pp. 54-63)

See Hiralal's List, No. 164.

Above, Vol. XXII, pp. 169 and 211. It may be noted in this connection that the Gaesā-Purana (kridakhanda, adhyaya 26, sl. 2) mentions the town Adishā (modern Adāsa near Saoner in the Nagpur District) as situated in Vidarbha. This clearly shows that the Wardha was not the eastern boundary of ancient Vidarbha as it is of modern Berār.

A.S.W.I., Vol. IV, pp. 124 ff.

Watters, On Yuan Chwang, Vol. II, pp. 200, 209.  
 For a similar discrepancy in Yuan Chwang's account, see his description of Harsha, who from his copper plate inscriptions and Bāṅga's Harsha-charita is known to have been a devotee of Siva. Hiraśāl's List, No. 183. Bhringāra which means a cricket is after all not very different from bhramara. Or was it some mountain in the Bhramara--kotya-mandala in the Baster State? (Above, Vol. IX pp. 179 f.) There is, again, a hill named Bhamragarh in the Ahiri Zamindari of the Chanda District, which also lies South. West of Sirpur, but the distance is more than 160 miles.

Sirpur is about 275 miles as the crow flies<sup>r</sup> from Mukhalingam and about 300 miles from Vēngi. These distances will be somewhat increased if the inevitable windings of the road are taken into consideration.

Tivaradeva calls himself Parama-Vaishnava in his plates.

See v. 20 of the sirpur Lakshmana Temple Inscription, above, Vol. XI, p. 192.

Bhandarkar's List, Nos. 1231, 1232 and 1240.

Ratanpur Inscription of the time of Prithvidēva II and Brahmadēva. See above p. 114, note 2.

This name may represent ancient Chaitrapura. There is a village named Tarod II miles north-east of Mallār and 3 miles south of Akaltāra in which ruins of temples and tanks are to be seen. Its name would also correspond to Taradamsaka, but it is not known if it contains any Buddhist remains.

expressed by a symbol.

Read वय.

The dandas are superfluous.

Read तखडख.

Read सुप्रधानाग्रप्रतिवादिनी.

Read नन्वाद्या<sup>०</sup>. [The synthesis requires सपाद<sup>०</sup> instead of नन्वाद्याद<sup>०</sup> Ed.]

This danda is superfluous.

Read

Read श्रीदेवभाष्याल्लका.

Read ताल.

2. This danda is superfluous. Read पुण्याभिरुहये चापादाः.
4. read 'पराग उदकपूर्वः.
5. Read इति । अतय.
6. Read लम्बीगायु-
7. Metre Vanantatilaka.
8. Read सुमृष्य
9. Metre Anushtubh.
10. Read दन्ताश्रय-
11. Metre Indriavajrā.
12. Metre Anushtubh, and of the two following verses.
13. Read परदन्ता , वा.
14. Read युविष्ठिर.

1. Read palanam [ ७\* ] iti
2. Metre Anushtubh.
3. It. on our feet.
4. See above, Vol. IX, p. 47 and n. 1.
5. See above, Vol. XXII, , n. 8.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

ii, a.

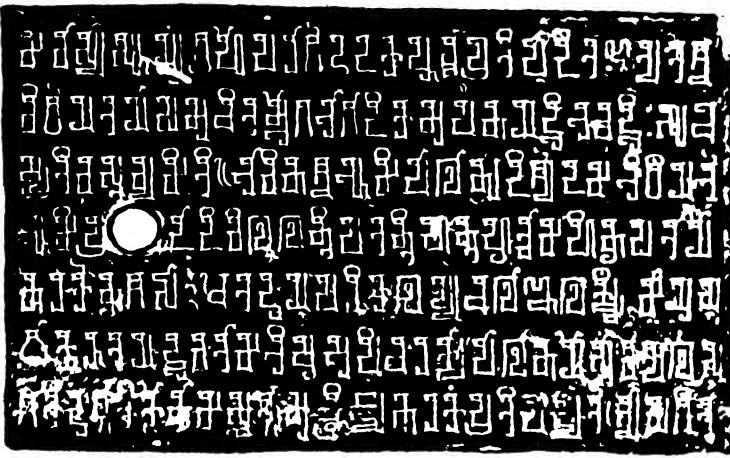
8  
10  
12  
14

8  
10  
12  
14

ii, b.

16 18 20

16 18 20

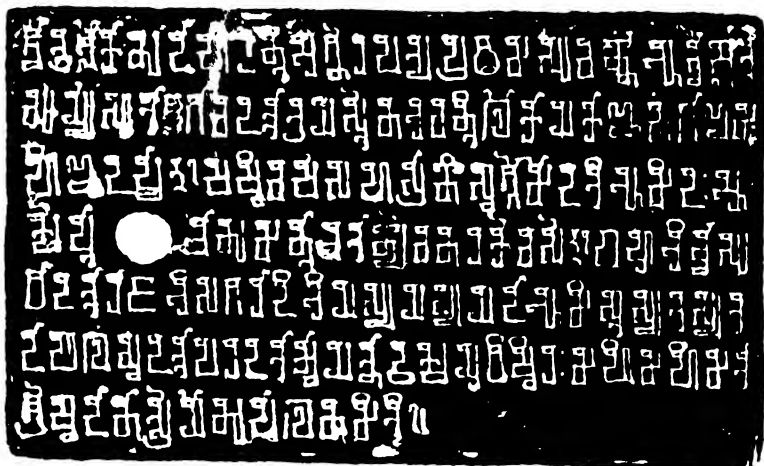


SCALE ONE-HALF

iii

22 24 26 28

22 24 26 28



Seal - from a photograph.



ACTUAL SIZE



## LODHIA PLATES OF MAHĀSĪVAGUPTA; YEAR 57

(A set of three Copper Plates attached with a ring mounted by a round seal was found by one Dologanda, a resident of Lodhia near Saria on 11th July, 1942. There after, it was sent to Pt. L.P. Pandey on 23rd of July, 1942 by Raja-Bahadur Jawaher Singh Sahib, the ruler of Sarangarh state for decipherment. Pt. L.P. Pandey deciphered and published the text of the inscription along with short historical notes in the Proceedings of the Twelfth Session of The All India Oriental conference, 1943-44 and was finally published in *Epigraphia Indica*, Vol. XXVII, pp. 319-325 with plates.

These copper plates record donation of the village Vaidyapadraka, situated in Ōṇi-bhōga on the full moon day of Kārttika by Mahā-Sīvagupta Rājadeva during his 57th regnal year. The donation was made to worship with offerings, feeding, repairs and maintenance of the temple of God SĪVAĪSĀNESVARA, at pattana-khadirapadra-Tala.

-Ed.)

Lodhiā is a small village in the Saria Pargana of the Sarangarh State, now a sub-division in the newly formed Raigarh District of the Central Provinces, 15 miles east of the town of Sarangarh. The village of Thakurdiā in the same sub-division, where a copper charter of king Mahā-Pravararāja of the Sarabhapura family was unearthed in 1932, is about 15 miles to the west from Lodhiā on the other side of the hills, dividing the Saria

Pargana from the Sarangarh Pargana. About six miles to the north-east lies the big village of Sariā with its adjoining little village named Pujārīpālī, where there stand a number of ruined brick-temples and sculptured stone door-jambs, the former resembling, in style and architecture, the famous Lakshman temple at Sirpur (old Śrīpura) on the Mahānadī in the Raipur District of the Central Provinces, which was erected by queen Vasaṭā<sup>2</sup>, the mother of king Mahā-Sivagupta Bālārjuna, the donor of the present charter. These ruined temples and carved pillars do suggest the existence of some famous town, now lost for ever, about 600 A.D. in the vicinity of Sariā. Within this village itself some Śivaliṅgas of polished stone, sculptured stone pillars, beautifully carved images and statues have been found and are preserved by the headman there. Two of the images represent Viṣṇu reclining on the serpent, and Nṛisimha tearing the demon Hiraṇyakaśipu. There is a heap of ruins about a furlong from Lodhiā, which discloses the fact that in olden days some fine structure stood there. Old tanks, wells and remains of what is called 'fort' with a moat within the village boundary all bear witness to its antiquity. The village of Bār or Bāyar, where a number of punch-marked silver coins were found about the year 1921, and which are deposited in the treasury at Sarangarh, is within three miles from Lodhiā.

The present plates were discovered at a depth of about two feet from the surface of the earth on July 11th, 1942, by one Dolo Ganda in the back-yard of his house in the course of digging earth while repairing the parapetwall of the yard (koīa, to use the local term).

They were produced before the headman of the village, Babu Vijaya Shanker, who is a member of the Mahā-Kosala Historical Society of Balpur, district Bilaspur, Central Provinces, and is interested in historical finds. The plates were then forwarded to the Police Station at Baremakelato which the village of Lodhiā is attached and were duly despatched to the office of the then Ruling Chief of Sarangarh State.

As soon as I came to know of this find, I addressed the enlightened Raja Bahadur Jawaher Singh Sahib, C.I.E., through whose kindness the set of plates complete with the seal, reached my hands on July 23rd, 1942.

I edit the charter from the original with the permission of the late Raja Bahadur in whose possession the plates then were<sup>3</sup> and to whom our Society is grateful for kindly sending them to us for decipherment.<sup>4</sup>

The charter consists of three copper plates, of which the first and the third are inscribed on one side and the second on both the sides. The writing on them is in a fair state of preservation. The weight of the three plates with the uncut ring is 255 tolas. They resemble the Mallār plates of Mahā-Sivagupta<sup>1</sup> in shape and size. The rims of the plates, like those of the Mallār plates, are not raised. The surface of the seal which is deeply counter-sunk, is divided into three parts. The upper part bears in relief the figure of a couchant bull with a trisūla in front. Close to the trisūla to the proper left side is seen one figure, which we may take for a horn (śrīṅga) or a trumpet. To the right side is found the

figure of a kamaṇḍalu or water-jar having some object on it which is not distinct. Below this comes the legend in two lines, which is separated from the device by two horizontal parallel lines. Below the legend is shown a large full-blown lotus flanked by two leaves.

The record consists of 32 lines, there being eight lines on each inscribed face. The letters are neatly and deeply engraved. Their average size is 4" in height. The characters are of the box-headed variety and closely resemble those on the Mallār<sup>2</sup> plates of the same king and on the Balṭḍā<sup>3</sup> and Rājim plates<sup>4</sup> of Tīvardevā, the grand-uncle of the donor of the present plates. The peculiarities worth noticing here are : (1) The frequent use of medial ri instead of subscript r; especially in the word śrī it is very conspicuous (lines 4, 13). (2) There is absolutely no difference between the signs of medial ō and au. Perhaps the same sign is used for both and we have to read it according to the context. See, e.g., śaurya in line 3, paurṇna-in lines 10 and 32 gauravāt in line 28.

The language is Sanskrit, and with the exception of the customary benedictory and imprecatory verses at the end, the whole record is in prose. The first sentence is almost identical in wording with that found in the Mallār plates.

Like the Mallār plates, this charter also does not contain the name of the place of issue, but unlike them, it gives the date in the regnal year of the king in clear words and figures: which is 57,

The plates were issued by the illustrious Mahā-Śivaguptarājadēva, son of the illustrious Harṣhadēva, who was born in the lunar dynasty and was a devout worshipper of Mahēśvara (Śiva). They record the donation of the village Vidyapadraka in the bhōga or sub-division of Onī.

The donation was made for the offerings to and worship, with music, dancing and feeding, of god Siva. Īśānēśvara enshrined in the temple at Pattana Khadirapadra-tala, and for the repairs and maintenance of that structure. It was made on the full-moon day of Kārttika.

This Mahā-Śivaguptarāja, son of king Harṣha-gupta, also called Harṣhadēva as the texts of the present plates and the Mallār plates have, is described as Bālārjuna in the Lakṣhmaṇ temple inscription<sup>5</sup> belonging to his mother Vāsaṭā who was the daughter of king Sūryavarman of the Varman dynasty of Magadha. This Sūryavarman was the son of the Maukhari king Īśānavarman and had at least a son named Bhāskara-varman, at whose request, his nephew (sister's son) king Mahā-Śivaguptarājadēva, had donated a village called Kailāśapura to a bhikṣu-Saṅgha<sup>6</sup>. The Harāhā stone inscription<sup>7</sup> which gives the genealogy of the Maukhari kings, has the date 611 (Mālava Saṁvat) for king Sūryavarman. Apparently king sūryavarman was living in the year 611 (Mālava Saṁvat) which is equal to A.D. 555. He is stated to have attained a position of pride by bestowing his daughter, Vāsaṭā, on Mahā-Śivaguptarājadēva's father Harṣhagupta whom the Lakṣhmaṇ te-

mple inscription describes as Prāk-paramēśvara, 'the Lord of the eastern region'. Evidently Harṣhagupta ruled over the country known as Kōsala or Prāk-Kōsala,<sup>1</sup> which probably comprised Dakṣhiṇa Kōsala, East Kōsala with Tōsala, Utkala and Odra, extending its limit up to the eastern sea-shore.<sup>2</sup> His uncle Mahā-Sīva-Tīvararāja had his capital at śrīpura (now Sirpur) from which place his Balōda and Rajim plates were issued. He is described as prāptasakala-Kōsal-ādhipatyah in the Baloda plates, the seal of which mentions him as Kōsalādhipati. Mahā-Sīvaguptarājadēva must have succeeded his father or uncle and was, therefore, the supreme lord of Kōsala, apparently Mahā-Kōsala or Dakṣhiṇa-Kōsala.

In what part of India king Sūryavarman was reigning, and whether his son Bhāskaravarman succeeded him or not, cannot be definitely ascertained now for want of evidence. This much is, no doubt, clear that Sūryavarman's father was ruling over a kingdom within which was included the Bārābanki District in Oudh, where the Harāhā stone inscription of king sūryavarman was found. The Aśīragarh<sup>2</sup> seal of the Maukhari king Sārvavarman might establish their connection with a part of the Central Provinces bordering on Mālava, i.e., the Nimar District, where the seal was found.

The present plates disclose the fact that, although king Mahā-Sīvaguptarāja was a devout worshipper of Śīva (Parama-mahēśvara), he did patronise Buddhism and was a symbol of religious toleration, being averse to no other sects. As we know from the Mallār plates, he donate a village to 'the community of venerable (Buddhist) monks', residing in the small monastery (Vihārikā) situated in Taraḍamsāka.

In his time his mother Vāsaṭā constructed a superb temple of Hari (Vishṇu) at śrīpura, the capital town, and donated a number of villages to Vedic Brahman engaged in the worship of the deity. This temple still stands at Sirpur.

In the present plates, he makes a donation of a village to a temple of Śiva named Īśānēśvara, probably consecrated by one of his forefathers, to wit, Īśānadēva of the Kharod stone inscription.<sup>4</sup> The donation was made in response to the request of a certain Śaiva ascetic, a disciple of Pramathāchārya whose preceptor hailed from the Pañchayajña tapōvana in the Dvaitavana forest.

The box-headed script as well as the Kuṭīla type of the Nāgari characters were simultaneously in use during the reign of Mahā-Sivaguptarāja as both his Mallār plates and the Lodhīā plates, together with Lakshman temple inscription (in the Kuṭīla script) belonging to his mother Vāsaṭā, show. It may be noted here that the Harāhā stone inscription of king Sūryavarman<sup>5</sup>, father of Vāsaṭā, is also in the Kuṭīla variety of the Nāgari script. Up till now not a single stone inscription in the box-headed characters has been discovered in Chhattisgarh (old Mahā Kōsala), although during my visit to śrīpura (Śrīpur) I noticed more than half a dozen stone inscriptions, on pillars, plinth and pavement of the Gandhēśvara temple there. Almost all of them mention Mahā Śivagupta and are decidedly of the same period. All are in the Kuṭīla script, not one of them is incised in the box-headed characters.

In a damaged temple at Pujaṛīpālī near saria, probably of the time of Mahā-sivagupta, there is a small inscription on a stone slab in the Kuṭṭila script of the 7th century A.D.

What I mean to say is that there is a total absence of the use of box-headed characters for records incised on stone slabs at Sirpur and Mallar, as also at Pujaṛīpālī about 5 miles from Lodhiā. As stated before, not a single stone inscription in Mahā-Kōsala is found to be incised in box-headed characters.

The Rājim and Bālōda plates of Mahā-Siva-Tīvararāja (with śrīpura as his capital), the Mallar plates, and our present Lodhiā plates of Mahā-Sivaguptarāja, the Ṭhakirdiyā plates of Mahā-Pravararāja, which were issued from Śrīpura, and the other six sets of copper-plates issued from Sarabhapura by Mahā-Sudēvarāja and his paternal uncle Mahā-Jayarāja, are all incised in the box-headed characters and have been discovered from time to time in the Raipur, Bilaspur and Sambalpur districts, which are within the Mahā-Kōsala kingdom of old.

Our Mahākosala Historical Society of Bālpur was able to discover two silver coins of king Prasannamātra, bearing his name in beautiful box-headed script on them, from somewhere in the Bilaspur District.

Was it that the box-headed script was exclusively meant for copper plates and silver coins or metals like these, during the reign of Mahā-Siva-Tīvararāja and of

his grand nephew Mahā-Śivaguptarāja Bālārjuna and of the Śarabhapura kings, Mahā-Pravararāja, Mahā-Sudēvarāja and their uncle Mahā-Jayarāja, whose capital town Śarabhapura is now untraceable and has not yet been identified ?

As for the geographical names occurring in the present plates, Dvaitavana in the term Dvaitavanīya--srīmat-pañchā-yajña-tapōvana,<sup>1</sup> attracts our attention most. It is a very familiar and favourite name in the Mahābhārata. During the exile of the Pāṇḍavas, when they dwelt in that forest, it is stated to have been flooded with brāh maṇas. This Dvaitavana was considered by all as a Free Land over which there was no sway of any monarch. It was an abode of 'penance-groves' and the Pañchayajña tapōvana was one of them. The place was so called because there was a lake called Dvaita, within its boundary. Dvaitavana, says the Mahābhārata, was close to a desert (Maru-bhūmi) and the river Sarasvatī flowed through it. It was not far from the Hīmalayas, lying between Taṅgaṇa on the north-east and Kurukṣhetra and Hastināpura on the south-east. It was from Dvaitavana that the Pāṇḍavas started on a pilgrimage as described in the Vanaparva of the Mahābhārata.

The name of the bhōga or sub-division, wherein the donated village Vaidyapadraka was situated, is given as Oṇī. To which particular place the bhōga refers, it is difficult to ascertain at present. Next comes Vaidyapadraka. This is indeed the present day Baidpālī village in the Borasambar Zamindārī under

Gaisilat Police Station in the Bargarh tahsil of the Sambalpur district, Orissa. the place Pattana Khadirapadra-tala is no other than Khadiapadra which is mentioned in the Sonepur plates of Mahā-Bhavagupta (II) Janamējaya.<sup>2</sup> The present Khairpali village, about 2 miles from the Ang or Ong river in the Borasambar Zamindārī, formerly in the Chattisgarh Division and now in Orissa, is the old Khadirapadra. This Khairpali is about 10 miles from Baidpālī. About a mile from Baidpālī there is a village called Jogimath where there are remains of an old temple which has already collapsed.<sup>4</sup>

• Unlike the Mallār plates of Mahā-Sīvagupta, the Lodhiā plates are dated, the year being the 57th regnal year of the king. The grant was made on the full-moon day of the month of Kārttika. The donor's reign must have been a long one extending over half a century and by the time of this grant he would have been over 70 years of age. We have no clue to find out the exact equivalent of the given date in the christian era or in any of the Indian eras.

## TEXT

### First Plate

- 1 ॐ१[\*] स्वस्त्वशंषक्षितोशविद्याभ्यासविशेषासादि<sup>१</sup>त<sup>२</sup>महनीयन<sup>३</sup>यवि-
- 2 नयसम्पस(त्स)म्पादितसकलविजि<sup>४</sup>गीयुगुणो गणवत्समाभयः<sup>५</sup> प्रकृष्ट-
- 3 तरशो(शो)य<sup>६</sup>प्रज्ञाप्रभावसम्भावितमहाभ्युदयः कार्तिकेय इव कृत्ति(त्ति)-
- 4 वासतो राज्ञ<sup>१०</sup>ः भृती(श्री)हर्षदेवस्य सु(सू)नुः सोमवद्वश(वंश)सम्भव[\*] परम-
- 5 माहेवरो म(मा)तापितृपादानुध्यातः भृती(श्री)मा(म)हाशि<sup>११</sup>वगुप्तराजदेव[\*] कुशली
- 6 [यो]निभोगि(नी)यग्रामवर्धपद्रके । ब्राह्मणा[न्\*] सम्पु(स्यू)ज्य तत्प्रतिनिवासिकुटुम्बि-
- 7 नो यथाकासाध्यासिनः समाहर्तुंसन्निधातृप्रभृतीनस्मरणवोपजीविन[\*]
- 8 मन्त्रं(मन्)राजपुरुषा[न्\*] समाज्ञापयति<sup>१२</sup> विदितमस्तु भवता यथा ग्रामोयमस्मा-

Second Plate : First side

- 9 भि स्प्रतिसन्निधानः सोपनिधानः सञ्च(ञ्च)करदानसमेतः सञ्च(ञ्च)[पी]डाविष-  
10 जि(जि)तः सदशापराधः प्रतिविद्युच्चाटभटप्रवेश<sup>11</sup>ः अस्यां कात्तिकनो(पी)र्णमा-

Second Plate : First side

- 11 स्यां पत्तनजद्विपद्मत्तलप्रतिष्ठितभूमी(भी)मदीशानेदवरभट्टारकाय  
12 ली(लि)चद्विनेष्टसंज्ञनृत्तवादित्रक्षब्धस्फुटितसं(सं)स्कारा<sup>12</sup>र्थं द्वैतवनी-  
13 यभूमी(भी)मत्पञ्चयज्ञ<sup>13</sup>तपोवनविनिर्गतञ्च(च?)पलगोचरिणः भगवद्विष्ट(वृष्टी-)  
14 प्रमयाचार्यशिश्यभूमी(भी)शूलपाणिभगवत्पादप्रार्थनया मातापित्रो-  
15 र(रा)श्मनश्च पुण्याभिष्ट(ष्ट)द्वये समक(का)लोपभोगार्थमाचष्टतारकावकं<sup>14</sup> पयः<sup>15</sup>]-  
16 पु(पू)ञ्च(ञ्च)कं ताम्र(त्र)शासनेन प्रतिषादितो यतोवगत्य समुचितभोगभागविक-

Second Plate : Second side

- 17 मृगययस्तो भवन्तः सुखं प्रतिवसन्तु ॥ भाविनश्च भूमिपाला<sup>16</sup>नृदि(दि-)  
18 इयेदमभिधी<sup>17</sup>यते भूमिप्रदा विवि सलग्नि पतन्ति हन्त हृत्वा महि  
19 मृपतयो नरके नृत्ता<sup>18</sup>:[1\*] एतद्(द्)यं परिकल्प्य जलाञ्चल्लक्ष्मि(लक्ष्मी)मायुस्त-  
20 चाकुलत यजुर्वेतामभि(भी)ष्ट[म\*] ।[1\*] अवि च रक्षापालन[त्य]वत्क<sup>19</sup>त्वं सुप-  
21 तिहुर्नलि(तो) [1\*] को न(ना)म स्वर्गमृत्सुख्य नरकं प्रतिपद्यते ॥ व्या(व्या)सनि(गी)-  
22 ताम्र(तांश्चा)त्र श्लोकानुदाहरन्ति । अग्नेरपत्य[त्यं] प्रथमं<sup>20</sup> सुवर्णं<sup>21</sup> नृञ्च(ञ्च)-  
23 ञ्जवि(वी) सुय(सूर्य)मुताश्च गावः<sup>22</sup>:[1\*] दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गाञ्च म-  
24 हिञ्च दद्यात् । वष्टिञ्च(ष्टि च)वं सहस्राणि स्वर्गो मोदति भु(भू)मिवः [1\*]  
म(द्या)ञ्ज्येता चा-

Third Plate

- 25 मृगयता च ताग्येव नरके वसेत् । बहुभिञ्च(ञ्च)मुचा दत्ता रा<sup>23</sup>विभिः<sup>24</sup> सगरादि-  
26 भि<sup>25</sup>:[1\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा कलं(लम्) ।[1\*] स्वदत्ता(तां)  
परदत्ताम्बा(तां वा)य-  
27 त्मात्रज्ञ युचिष्टि(ष्टि)र ।[1\*] महि(हि) महिमुतां अष्ट<sup>26</sup>:[1\*] दानाञ्च(ञ्च)योमु-  
पालनं(नम्) ॥ अस्मा-

- 28 कमण्डोवेन मित्यं चर्मभ्य गो(गी)रवाहस्मद(ह)ति[:\*] स्वकि(की)येव वास्या मा-  
 29 [कि] किति(ती)श्चरै[:\*] ॥ इति कमलहलाम्बुविष्णुलोसा(सां) भिदु(वि)यममुषी(वि)-  
 30 न्य मनुष्यमि(मी)वित्त(त)ञ्च[1\*] सकलमिदमुदाहृतञ्च मुष्वा(द्वा) न हि पुष-  
 31 वेः परि(र)कि(की)स्यो विलोप्या[:\*] ॥ प्रवर्द्धमानविजयराज्ये तम्ब(संब)स्तरे सप्त-  
 32 पञ्चाशत्तमे कार्तिकपौ(पौ)र्णम(मा)स्यां अश्वेन तम्ब(संब)त् ५७ कार्तिक दिन ३०

*The Seal*

- 1 राजः श्रीहर्षगुप्तस्य सूनोः सद्गुणशालिनः[1\*]  
 2 ज्ञातम् शिवगुप्तस्य स्थितमाभुवनस्थितेः[11\*]

REFERENCES

1. Above, Vol. XXII, pp. 15 ff.
2. Above, Vol. XI, p. 185.
3. They are now deposited in the National Museum of India, New Delhi.
4. The contents of the record have since been noticed in the following publications : Quarterly Journal of Mythic Society, Bangalore, Vol. XXXVI, No. 1 (July 1945), pp. 1-4; Proceedings and Transactions of the All India Oriental Conference, Twelfth Session Vol. III, pp. 395-6 (1948), Journal of Kalinga Historical Research Society, Vol. II (September and December 1947) Nos. 2-3, pp. 121-24
1. Above, Vol. XXII, pp. 113 ff.
2. Above, Vol. XXIII, pp. 113 ff. Mallar is in the adjoining district of Bilaspur and is about 57 miles north-west of Lodhia.
3. Above, Vol. VII, pp. 102 ff. Baloda is in the Phuljhar Amindari within the district of Raipur and is about 30 miles south-east from Lodhia.
4. C.I.I. Vol. III, (Fleet's Gupta Inscriptions) pp. 291 ff.
5. Above, Vol. XI, pp. 184 ff.

6. Mallar plates of Maha-Sivagupta, above, Vol. XXIII, pp. 113 ff.
7. Above, Vol. XIV, P, 115.

1. Close to Vidarcha was Prak-Kosala as stated in the Mahabharata and Harivamsa
2. Vijitya Purvambudhi - kula palih  
palih samadaya sa Kosalendrat  
nirantar - odvasita - vairi - dhama  
dham - adhipah khadgapatir = ya asit

Bilahari inscription. Hiralal : Inscription in the C.P. and Berar, 2nd ed. p. 24. In the present Balasore District (Orissa), there is a place called Palia, about 8 miles from the sea shore. It has an old temple with damaged inscriptions on the door-jambs, now deposited at Cuttack in the Ravenshaw College Museum. I have tried to identify this Palia with the Pall of the Bilahari inscription, in a paper published in the Hindi journal Sudha of Lucknow, for May 1928.

C.I.I. Vol. III, pp. 219 ff. Asiragarh is a hill-fort formerly belonging to Seindia in the north-east of Burhanpur in the Nimar District. Hiralal's Inscriptions in the C.P. and Berar, 2nd ed., p. 125.

5. Above, Vol. XIV, pp. 110 ff.

1. Such tapovanas were attached to different vanas or forest regions, and we find mention of one Chandradivipa-tapovana referred to by Bhavabhuti in the Uttararamacharita (act IV)
2. Above, Vol. XXIII, pp. 244, 251 (text line 18). My attention to this was kindly drawn by Dr. B.Ch Chhabra, to whom my thanks are due.

1. **Khadirapadraka** and **Vaidyapadraka** have however been identified with the villages **Khairpadar** and **Bejipadar** respectively in the Kalahandi State by Mr. K.N. Mahapatra. (Jour. of Kal. Hist. Res. Soc., Vol. II, Nos. 2-3, p. 171).
2. From the original plates and inked estampages.

3. expressed by a symbol.
4. This letter looks like di in the impression. The original shows it to be correctly di. The dot seen within the medial i sign in the impression, making it into i, is due to a natural depression of the plate.
5. After the letter ta there are two superfluous dots after the fashion of the visarga sign.
6. After the letter ya also there is a superfluous visarga sign.
7. The medial i signs in vi and ji of vijigishu, each show faint traces of a dot within, which is superfluous.
8. The lower dot of the visarga is mixed up with the extreme end of the subscript r of the following letter, pra.
9. \* Again there is a superfluous visarga sign after the letter rya.
10. The downward stroke to the right of n is missing here as in yajna of 1.13. It is clearly seen in jna of rajna, 1.3 and sam-ajnapayati, 1.10.
11. The s of Siva shows a superfluous cross-bar, due to a flaw in the plate.
12. This danda is not necessary.
13. Here sandhi has not been observed.
1. This danda is not necessary
2. The anusvara must be over rtha slightly misplaced, being nearer to the next letter, dval.
3. The downward stroke to the right of n is missing here as in rajnah of 1.4.
4. Better read chandra-tanuk-arkka-samakal-opahog-artham.
5. The a sign of la has not come out in the impression.
6. The impression does not show the dot of the i sign in dhi. The original does have it, though very shallow.
7. Instead of nrtsah read nrtsamsah.
8. Instead of yavat = pha? read yos = tuvat = pha

9. The a sign of ria as well as of ra has not come out in the impression.
10. The impression shows it to be bhi. The dot is not to be seen in the original.
11. There is superfluous visarga sign after shtha.

i.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 २ कस्य भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन २  
 ३ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन ३  
 ४ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन ४  
 ५ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन ५  
 ६ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन ६  
 ७ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन ७  
 ८ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन ८

ii. a.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 १० भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन १०  
 ११ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन ११  
 १२ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन १२  
 १३ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन १३  
 १४ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन १४  
 १५ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन १५  
 १६ भगवतः प्रसादेन भगवतः प्रसादेन भगवतः प्रसादेन १६

ii, b.

18 18  
20 20  
22 22  
24 24

SCALE ONE-HALF

iii.

26 26  
28 28  
30 30  
32 32

Seal - From a Photograph





**A NEW COPPER CHARTER OF MAHĀSIVAGUPTA  
BĀLĀRJUNA, DATED 57th YEAR**

(Previous editorial note of the preceding article has already recorded the publication of the Lodhia copper plates of Mahā Śivagupta by Pt. L.P. Pandey in the proceeding of the twelfth session of All India Oriental Conference 1943-44, pp. 595-96. In this article, significance of the finding has been highlighted.

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Mention has also been made, therein of relationship between the two ruling families of the one and same name; out of which the first was having its capital at sirpura and the latter one is generally recognised, as the Somavaṇśis of Utkala.

-Ed.)

It is only since 1935 that documents issued by Mahāśivagupta have begun to be discovered. Prior to that date the Lakshman temple inscription was known (E.I., XI, 190 ff), but it recorded the erection of a temple by his mother Vāsaṭā. It was also not dated. The sirpur inscription (Int. And. XVII, pp. 179 ff) refers to his reign but is not an official document. Two copper plate charters of Mahāśiva Tīvaradeva, a grand-uncle of Bālārjuna were known. But unlike the above records written in Kuṭila characters they were inscribed in box-headed characters and consequently there was a good deal of doubt as to the time of Bālārjuna.

The first document of Bālārjuna to be discovered was his Mallar plates, edited by me in E.I., XXIII, No. 18. They are not dated; but they were using box-headed characters and it thus become clear that in southern Mahākōsala two scripts, the Kuṭila and the Box-headed, were simultaneously in use.

A further advance in our knowledge of the history of Mahākōsala is recorded by the recent discovery of the Lodhia plates, which are being published in this paper. Their importance lies in their being the first dated record of Bālārjuna. Unfortunately the date is given not in any known era, but in the regnal years of the king, it is his 57th regnal year.

It is interesting to note that none of the charters of king Bālārjuna describe him as the lord of the three Kalingas, Trikaliṅgādhipati. It is therefore clear that down to his 57th year of reign, the kingdom of Trikaliṅga was not conquered by him. The charters of Tīvaradeva, the grand-uncle of Bālārjuna, it is worth noting, call him Sakala-kōsalādhipa, the lord of the entire Kōsala, and not of the three Kalingas. Probably the province of frikaliṅga was conquered by the son or same other successor of Bālārjuna. The title Trikaliṅgādhipati is first claimed by Mahābhavagupta and later retained by his successors. The relationship of this ruler with Bālārjuna<sup>4</sup> is not however known.

I would draw here the attention of scholars to a peculiar epithet used to describe the preceptor Prēmāthachārya, at the request of whose disciple the

grant was made. He is called

विनिर्गतचपलगोचरभगवत्-  
-

There seems to be a mistake in engraving this expression; it was probably intended to be

विनिर्गतचपलगोचरभगवत्-  
-

Chapalagocharin may be Chapalagochara meaning one who has no fixed abode, a wandering monk. It is likely that the monk of the Saiva sect to whom this personage belonged had no fixed abode.

## REFERENCES

1. No coins issued by the rulers of this dynasty have so far come to light. We therefore do not know what script might have been used on them, the Kutila or the Box-headed.

**DATE OF THE NARASINGHANĀTH  
INSCRIPTION**

(Pt. L.P. Pandey-śarma published this article in the *Journal of The Andhra Historical Research Society*, Vol. XIII No. 1, pp 57-60. This article finalises the fixation of the controversial date of the Narasinghanath temple inscription located in Sambalpur district, Orissa, belonging to the time of King Vaijaladevarāja of the chauhan Rājās of Patna, Sambalpur and which has been accepted by a major group of historians.

—Ed.)

Narasimhanāth (Sambalpur District, Orissa) temple inscription of the time of Vējaladēvarāya, son of Vairāja dēvarāja, of Patanā. This inscription was noticed by Dr D.R. Bhandarkar in the Annual Report for 1904-5, p. 124, of the Archaeological survey of India. The date of this record, which is the subject of discussion in the following paper, runs as follows :

L.1.....śrī Vikāri-nāma samb(v) atsarē

Raivata-māha.....śukra-vāre Hastanakṣatrē etc.

Dr. Bhandarkar thinks that this cyclic year falls in 1359 A.D., which may be the date of Vējala, mentioned in the list of the Mahārājas of Patanā given in the C.P. Gazetteer, pp. 483 ff.

Editor.

Narsinghnāth is a holy place in the Padampur Zamindari, of the sambalpur district, formerly in chhattisgarh Division, C.P. and now in Orissa. It is famous and attractive for its beautiful waterfalls and rich natural scenery.

Through the courtesy of the late Rāja Rājendra Singh Bariha, Zamindar of Bora-Sambar Zaimindarī, and of Pandit T.B. Pujari, B.Sc. the then S.D.O. of Bargarh tahsil, I got eye-copies and transcript of the stone inscription at Narsinghnath for the first time in 1923.

On 7-6-1923, I wrote in English a short paper on "The fixing of the dates of the Chauhan Rājās of Sambalpur" and submitted it in 1925 to Rai Bahadur (later on Dr.) Hiralal B.A., M.R.A.S. for his opinion. While returning my article the learned Rai Bahadur was pleased to remark :-

'As I told you, I have not studied the Patana chauhan history but I congratulate you on your successfully refuting Dr. Bhandarkar in respect of the Narsinghnāth inscription date, which he wrongly calculated. The details quite agree with your surmise in Vikram year 1351 as you will find in the text corrected by me though by a curious coincidence Caitra Pūrṇimā did fall on a Friday (15th March 1359 A.D.) but the Saka cyclic year was Vilāmbi, and not Vikāri. It was a fortnight after that the Vikari commenced and the Caitra Pūrṇimā in that cyclic year fell on Thursday 2nd April 1360 A.D.' The Rai Bahadur further stated as follows :-

"Dr. Bhandarkar made his calculation according to

the Śāka Calendar and not vikram and thus his conclusion was vitiated."

I paused to publish my original paper under reference, and prepared a short note in Hindi, which appeared in the May number of the Hindi Journal "Mādhuri" of Lucknow U.P. (Vol.. 3, Part II, No. 5, 1925). It was styled as follows : " Was the cyclic year Vikāri current in 1359 A.D.?" My paper drew the attention of Mr. M.P. Srivastava, B.Sc., Head Master, Govt. High School, Rai Bareli, U.P.

In the issue of the same Hindi Journal 'Mādhuri' (Vol. IV, Part I, No. 3, September 1925), he tried to reply to my query and to prove that the Vikāri year was present in 1359 A.D., according to Southern Indian system.

This done, I opened correspondence with a number of scholars including Rai Bahadur B. Jagannath and Pt. Gorelal Tiwari of Bilaspur C.P. In due course I submitted the whole volume of the lengthy correspondence to Mr. M.P. Srivastava for his scrutiny and conclusion. After patiently studying every phase of the question Mr. srivastava contributed a learned paper to the Mādhuri Journal (Vol. IV, Part II, No. 6, July 1926). His paper is styled "Date of the Narsinghnath temple inscription".

Leaving aside his discussions, I would like to note down his findings on the five controversial points, presented to him for consideration. They are :-

If the Vikāri year falling in 1351 Vikram has a Friday on its full moon day of the month of Caitra with Hastā nakṣatra, then the date of Narsinghnath inscription can safely be accepted as Vikram samvat 1351 (= 1294 A.D.)

My reply to the above is this. The full-moon day began on Friday at sun set in 1351 Vikram samvat, but there was no Hasta nakṣatra that day till mid-night. So it cannot be accepted that there was Hasta nakṣatra with Friday on that date.

Raj Bahadur Dr. Hiralal remarks thus :-

"The details quite agree with your surmise in Vikram year 1351. In that year the full-moon day of Caitra fell on Friday, 1st April 1295 A.D. does not hold good. In 1295, there was no Vikram Samvat 1351 with the cyclic year, Vikāri. Similarly R.B. Jagannath's rough calculation cannot stand scrutiny and is unacceptable".

In 1359 A.D. (Dr. Bhandarkar's calculation), the Caitra-Purnimā fell before the Meṣa-Saṅkrānti and therefore there was no Vikāri that year.

In Vikram year 1410 there was vikāri year, no doubt, but the Caitra Purnimā fell on Wednesday and not on Friday.

In 1470 Vikram, the Caita-Purnimā fell on Friday with Hasta-nakṣatra and there was Vikāri cyclic year present. This date corresponds to 17th March 1413 A.D.

As the details agree in every respect, the date of the Narsinghnath inscription cannot be other than 17th March 1413, Caitra-Purnimā of vikram Samvat 1470.

When there is sufficient data to find out the year, why should one rely upon the broken reed of palaeography which is not always and everywhere an unmistakable guide? In my paper entitled "chauhan Māharājas of Patna State<sup>1</sup> " I had stated that according to Mr. Mahavira Prasad srivastava, B.Sc., the date of the Narsinghnath inscription can be accepted as 1470 Vikram.

Mr. Vinayaka Mishra in his paper 'Narsimhanath stone inscription of Baijaldeva<sup>2</sup> " writes :-

"It is difficult to ascertain the date of this inscription by working out the above astronomical details. Because we do not know whether the cyclic year Vikāri of the Jupiter of the inscription belong to the Northern or Southern system".

We can assure Mr. Vinayak Mishra that the tract covering the Borasambar Zamindari, in which the holy place Narsinghnath is situated falls within the country where the Northern system of Calender was and is in vogue and it does not go out of the pale of Aryāvarta.

The various Pañjikas in Oriya language published from Cuttack and Puri District in Orissa are prepared according to Northern system of calculations, so far as my information goes. Apart from this the very fact that

Calitra-Purnimā with Vikāri cyclic year, cannot help an astronomer to take the calculation and system of Calendar to be of the Southern Part.

According to Southern system, the year begins with Pauṣasaṅkrānti which continues up to the next Pausa-Saṅkrānti and the very name of the cyclic year remains for 12 months.

In 1359 A.D. (Vide Dr. D.R. Bhandarkar's calculation) the Calitra-Pūṇimā had fallen before Pausa-Saṅkrānti and therefore, there was no Vikāri year on that date.

The astronomical details quite agree when the date is taken according to Northern system and leave no room for further doubt, under the circumstances, why should one discard these useful details and take the shelter of palaeography as does Mr. Vinayak Mishra.

Mr. Vinayak Mishra has, no doubt, published a facsimile of the inscription but the letters are indistinct and it is not possible to compare and verify the correctness of his reading.

Dr. Bhandarkar read Bichharāja, on the spot about 1903-04, we read it, "Baikarāja" or Bekarāja - Vikramākarāja. What Mr. Vinayak Mishra reads for manchar putrārtha was read by us as Haran pāpa tirtha and so on.

We don't hold any brief to prove that the rulers

of Patanā cum Sambalpur Raj, were designated as "Mahārājas" from the very beginning. This might have been the fact that among their people, they (the Chauhan rulers) would have been known and styled as "Mahārājas". The oldest Govt. records which are reliable give their names with the title of Mahārājas, while in case of other ruling princes or chiefs, the Government records are not found to contain the word 'Mahārājas' for them.

Why the rulers of Patanā only were called Mahārājas and were recorded so in Govt. records of those days and why the British Officers did not hesitate to accept it, and why the British Govt. put in their despatches and Govt. publications the same, is not our subject for investigation. Mr. Mishra says that in his own inscription Baijaldeva calls himself simply a Rājā and a Mahārāja.

The inscription appears to be a simple and religious affair and if there is an absence of words and titles like Aṣṭādaśa Durgādhiśvara and Mahārāja, it is quite becoming of a noble-hearted and religiousminded king, unassuming and unostentatious.

In all likelihood the inscription was the creation of some local Sādhu - a devotee of god Sri Narsimha Nāth, and not a royal or official charter. Its language, its style and its wordings all disclose this fact. The firmly rooted tradition that the Chauhan rulers of Patana were the overlords of a number of subordinate chiefs or local rulers, does go to prove that they were accepted by

them as their Mahārājas! Later on the Sambalpur Chauhan Rulers - a scion of the Patana Chauhan family - became the Mahārājas of a cluster of 18 subordinate Chieftains called Athārāgarh and Feudatory States like Sarangarh, Sakti, Bargarh, Raigarh, Sonepur, Bamra, Bonia, Rerakhole and Zamindaries like Bindranawagarh (present day chhura) and Phuljhar accepted the Rulers of Sambalpur Rāj as their overlords, and did homage to them.

## REFERENCES

\* . The place is so called in that locality.

- 1.\* I.H.O. Vol. VIII, No. 3, September 1932, pp. G18-623.
2. I.H.O. Vol. XII, p. 455 ff.

**A COPPER PLATE CHARTER OF THE HAIHAYA KING  
MAHĀRĀNAKA RATNADEVA II OF THE CEDI YEAR 878**

(A set of two copper plates with attached ring bearing inscribed seal came to the notice of Pt. L.P. Pandeya. He got them from its possessor, Pt. Ram Chandra Trivedi of Sheorinarian, and published in the Journal of Indian Historical Quarterly, Vol. IV, 1928, pp. 31-35 together with three plates. In this article, he has emphasized specifically the new tradition adopted here in issuing the Royal Records.

In this copper plate inscription, king Ratnadeva II is adorned with the epithet Mahārānaka. The purpose of the present grant was to record the donation of a village named Tineri, situated in the Anarghavalli - Viṣaya to a Brāhmaṇa Nārāyaṇa on the occasion of a Lunar-Eclipse. The charter was issued on Bhādra-sudī fifth, Sunday cedi sāmvaṭa 878 which corresponds to 14 Aug. 1127 A.D.

-Ed)

Sheorinarayan is a thriving town on the left bank of the Mahanadi, in the Bilaspur district, Chhattisgarh, C.P. It was for many years the head-quarters of the present Janjgir Tahsil, but since the Mahanadi flood in the year 1885 which damaged the official records, it is no more so. Since then the beautiful village of Janjgir, which boasts of a richly ornamented though incomplete shrine, a monument of immense architectural interest attributed to the 12th century A.C., has become the head-quarters of the now defunct Sheorināryan Tahsil.

There are two inscriptions in Sheorinarayan itself : one is incised on a stone-slab built into the plinth of the temple of Candracūdeśvara and is dated in the Cedi year 917 (A.C. 1165); the second inscription records the installation of an image of a warrior named Saṃgrāma Śimha and is dated the Kalacuri year 898 (A.C. 1146). The ancient and beautiful temple of god Sheorīnārāyaṇ is well-known in Chhattisgarh. On the Purnimā day of the Māgha a fair is held every year when the pilgrims consider it sacred to bathe in the Mahānadī and to have a darśan of the gods Sheorīnārāyaṇ and Candracūdeśvara Śiva.

The plates which I am going to describe are in the possession of Pandit Rāmacandra Trivedī, malgujar, the head priest of the Sheorīnārāyaṇ temple. They are two in number and contain inscriptions on one side only. These plates are historically important for the following three reasons, viz.,

(1) the absence of the figure of Gaḷalakṣmī which generally occurs on such seals,

(2) the use of the word 'Mahārāṇaka' with the name of the king on the seal and

(3) the qualifying word Banko (बङ्को) in mentioning Tumāṇa.

Besides the above, the text of the inscriptions as it stands in the present charter differs altogether from that of the Sarkhon Copper-plate Inscription dated Cedi

year 880 of the same king. No seal was found with Sarkhon plates, but king Ratnadeva is described in that record as सखल-कोशल-मण्डनश्री. . Our present plates are strung with a bold ring bearing the seal of the king. The seal, as stated above, appears to be unusual in two main points. The figure of Gajalkṣmī, as one finds on the seal attached to the charters of king Pṛthvīdeva II, does not occur in the present case. The seal contains the word "Mahārāṇaka" with the royal name "Śrīmadratnadeva" which is, no doubt, a new thing in this charter. The inscription on the seal reads as follows :

Mahārāṇaka

Śrīmadratnadevaḥ.

The letters are bold and well formed. The characters of the charter are Devanāgarī of the 12th century A.C.

As stated above the Sarkhon plates of this king (Ratnadeva II) are without a seal as the seal was missing when the plates were discovered about 10 years ago. It is, therefore, difficult to say whether all the seals of this king were like the present one. If in the seal of king Pṛthvīdeva I, discovered at Amoda (Bilaspur Dist.) Gajalakṣmi figure finds a place, the absence of that figure in this case must have some good reasons.

The charter is written in Sanskrit verses except the salutation in the beginning and the date in the end which are in prose.

The Plate No. I contains 13 lines of 8½ verses and the Plate No. II 13 lines 9½ verses.

We do not find the name of the composer of the verses or of their engraver. The verses are not numbered.

The charter records the grant of a village named Tiñērī situated in the Anarghavallī-viṣaya to one Nārāyana Śarmā who was the son of Tribhuvanapāla and the grandson of Śilāditya of the Parāśara gotra, a student of the Sāmaveda having 3 pravaras, on the occasion of a lunar eclipse. Anarghavallī is mentioned twice in the Sarkhon plates (dated 880 Cedi era). In the 20th śloka<sup>1</sup> it is described as a Maṇḍala and in the last śloka<sup>2</sup> as the head-quarters of the Maṇḍala. Both Jamādera (जमर) and Anarghavallī (अनर्घवाली) mentioned in the Sarkhon Plates are now untraceable in the Bilaspur District.

The charter is dated Bhādra Sudi 5th, sunday, Cedi Samvat 878. In line 9 of the 1st plate, we have निपुटीयागुप्तसावीरको गुप्ताब्धमुक्तः ॥ Tummāṇa is mentioned in the Kharoda inscription dated 933 Cedi year as well as in other stone-slab inscriptions discovered in the Bilaspur district but there is no such word as बहो coupled with the name गुप्ताब्ध. . Thus the use of the word बहो is a new thing in this record.

The genealogy of the donor of this charter is given as follows :-

In the race of the Moon was born king Haihaya,

whose descendant was the famous Karttavirya. In his family there was a king called Kosalla who had 18 sons. The eldest of them became the lord of Tripuri while the younger brothers were made Māṇḍalikas. From the younger brother of the lord of Tripuri, Kalingarāja, the chief of Banko Tummaṇa, there was born king Kamalarāja, whose son was Ratnarāja and grandson Prithvidēva. Prithvidēva's son was Jājalladēva, whose son was Ratnadēva II, the donor of the present charter.

1. इन्दोर्मुक्तिं कुर्वतायं तदानीं  
सर्वादायैर्मण्डलीन्मर्चयन्नाम् ।  
राज्ञा तुष्टेनायचिंवातलाई  
यामस्तस्यै शसनीकृत्य दत्तः ॥२०॥
2. तस्यासिबानर्चयन्त्या श्रीमत्कीर्तिधरः सुधीः  
जं डेर-यामनाथोऽयं लिलिखाचरमोभनम् ॥२५॥
3. श्यातलोषु लघुः कलिङ्गनृपतिर्बडे चराराधनात्  
तन्म्राणाधिपतिः सुतोऽस्य कलसः श्रीरत्नराजकृतः ॥

The use of the word बडे in the present line may be noted.

I give the text of the inscription below.

चो नमो ब्रह्मणे ॥

- १ यत्कारण परमसायवसानहीन-  
मव्यक्तनित्यमकृतादिव...धियग।  
यस्मान् किंचिदपरं व्यतिरिक्तमस्ति  
तद्ब्रह्मणे नम उदारतराय तस्यै ॥
- २ अस्ति तिलोकीतिलको रुद्रयः शशिनोन्वये ।  
नृपतिर्ददतामायः कार्तवीर्योऽस्य वंशजः ॥
- ३ यः कौडया स्वभुजसेतुनिबद्धरवा-  
वारिप्रवाहितहरार्चनरुदरोपन् ।  
केलासतीलनभयार्तभवादिनाम-  
संज्ञे वतोचितशिवं चितवान् दशाक्ष्यम् ॥

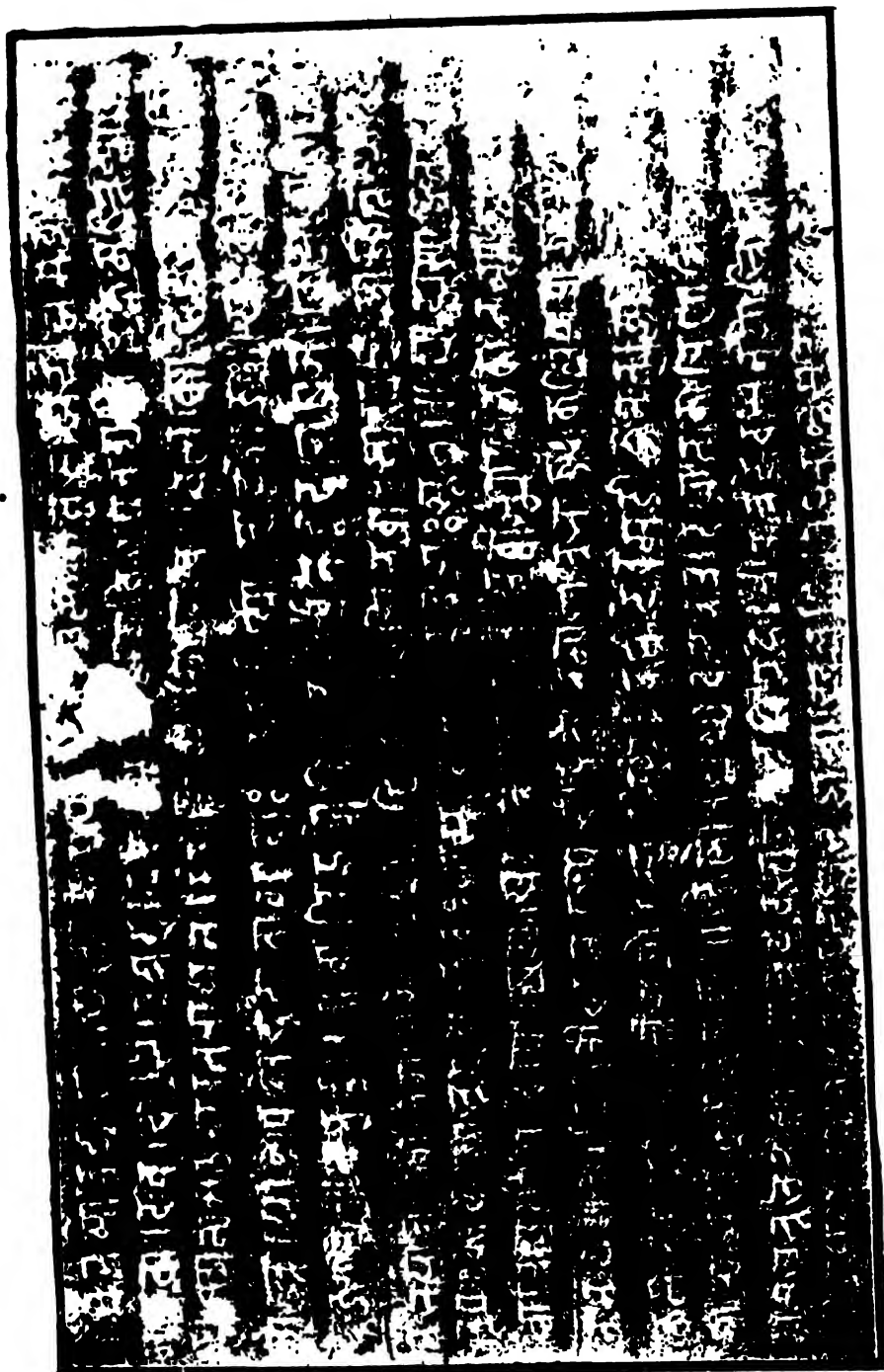
- ४ चासीनस्त्वान्वये भूपः कीचसी सुवर्च सुवः ।  
तस्मात्तन् रचदुर्बाराः सुनवीडादसीदताः ॥
- ५ भूत्वा मिपुर्जानविपो मेऽहस्तेषां कपिक्रान्ताम् ।  
सर्वान् मासलिकानन्वाचकं आतुन् कनीमलः ॥
- ६ मिपुरीमातुजस्वासीहंको-तुंमाचभूभुजः ।  
कलिं गराजसत्सु मुरासीत्कमलराट् नृपः ॥
- ७ रत्नराजोऽस्य तनयः वृष्णीदेवमजीजनत् ।  
जाजह्रदेवसस्यासीत् पुत्रो विक्रमभूवचः ॥
- ८ जिष्णोरसुष्य बलहंमविघातकारिणे  
मिहसपचस्य समस्तभूभुताम् ।  
जाजह्रदेवस्य अयन्मवियङ्गः  
श्रीरत्नदेवस्तनयोऽस्ति भूपतिः ॥
- तौत्रप्रतापपरितमसमस्तभूभुत्  
भाम्नाखिलचितिपरात्मसदेकचक्षुः ।  
यस्तेजसा पिहितराजसमस्तदीप्तिः  
यः स्फुटं ससुचितोभवदस्तद्वचः ॥
- १० पराशरसमीमाय नृपतिः सामवेदिने ।  
वशिष्ठशक्तिं तत्पुत्रं ख्यातमिप्रवराय सः ॥

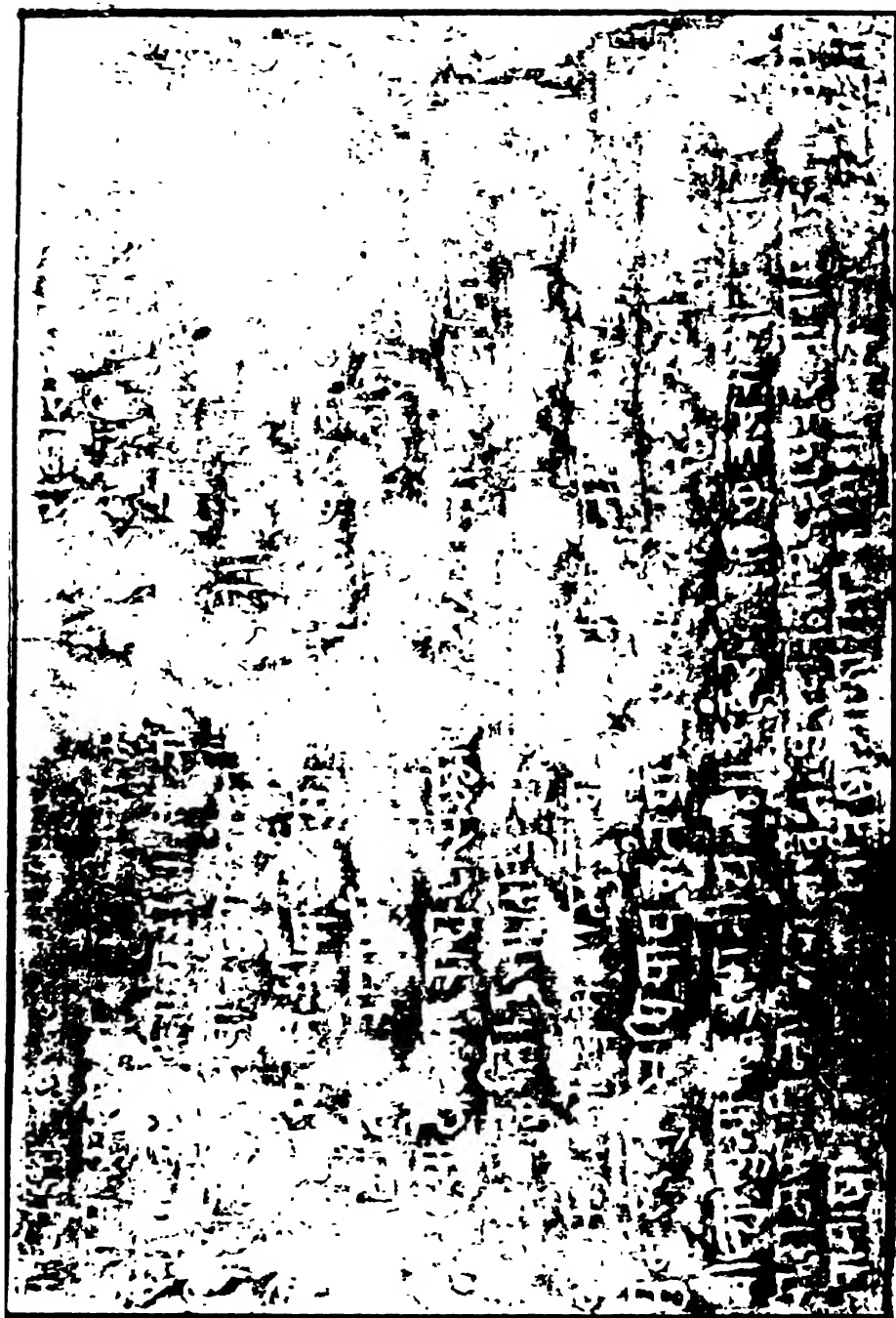
Seal of Mahārānaka Srimand Ratnadeva

- ११ शिलादित्यस्य पीताय षडंगधीतवेदिनः ।  
विदन्विभुवनपालपुमायीद्भाववेदिने ॥
- १२ मातापितृरात्मनश्च पुष्पयशोतिष्ठत्यर्थे ।  
निर्णीतिं सर्व्वेसीमानं सर्व्वदायसमन्वितम् ॥
- १३ अमर्षवल्लीविषये तिथेरी-  
यामं सदा रचितपूर्व्वपाणिः ।  
सोमयज्ञे पर्व्वणि रत्नदेवः  
तोयेन नारायणशर्मणेऽदान् ॥
- १४ भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति ।  
उभौ तौ पुण्यकर्माणी नित्यतं स्वर्गनामिनी ॥
- १५ सुवर्चं रजतं ताम्रं मणिसुक्तावसूनि च ।  
हर्षान्मितान् मङ्गाप्राप्ते ददाति वसुधां ददन् ॥
- १६ अपि पापहन्तं प्राप्य प्रतिगृह्णीत भूमिदम् ।  
मङ्गी ददन् पवित्री स्यान् पुण्या हि जननी यतः ॥

- १७ तद्दृष्ट्वाभयवत्पद्मवराभ्युपवृत्तः ।  
भूमिदानस्य चित्रानि फलं स्वर्गं : पुरंदरः ॥
- १८ स्वदत्ता परदत्ता वा यो हरेत वसुधैव कुटुम्बकम् ।  
वष्टि' सर्वसङ्ख्याधि विद्यायां जायते कृतिः ॥

संवत् ८७८ भाद्र सुदि ५ रबी ।







Seal of Mahārāṇaka Śrīmad Ratnadeva



### **KOSALA RATNA-MĀLA**

*In the Journal of Mahākōsala Historical Society, Vol. II, 1937, Pt. L.P. Pandey has published some of the Important inscriptions belonging to different periods and different Kings of various dynasties who ruled over Dakṣhiṇa-Kōsala. In the introductory preface, he has pointed out the very purpose of his compilation; and which according to him is to enable the future researchers to get involved more and more in the study of history through their original sources.*

# कोसलरत्नमाला

रूपनाथस्थ अशोककालीन धर्मलेख ।

भाषा :—पाली<sup>१</sup>

लिपि:—ब्राह्मी

समय:—२३२ ईसवी सन्के पूर्व

- (१) देवानं पिये हेवं आहा [ :— ] सातिलेकानि अट्टितियानि वयसुमि पाकासवके<sup>१</sup>  
नो चु बाढि<sup>२</sup> पक ते<sup>३</sup> [ ; ] सातिलके चु छवछरे<sup>४</sup> य सुमि हकं सघ उपेते ।
- (२) वाढि चु पक्ते [ । ] यि इमाय कालाय जवुदिपसि<sup>५</sup> अमिसा देवा हुसु ते  
दानि मिसाकटा [ । ] पकमासि हि एस फले [ । ] नो च ऐसा महत्तवे<sup>६</sup> पापोतवे  
[ । ] खुदकेनहिक-
- (३) पि परूममिनेन<sup>७</sup> सक्रिये पिपुले पिं स्वगे आरोध्यवे<sup>८</sup> [ । ] एतिय अठाय च  
सावनेकटे खुदका च उडाला च पकमंतु<sup>९</sup> ति [ । ] अता<sup>१०</sup> पि च जानंतु इयं पकरव

१ उपासके ( सहसराम तथा बैराट )

२ बाढ

३ लकंते ( सहसराम धर्मलेख )

४ सहवछले ( सहसराम )

५ 'जुबुदीपसि अमिसं देवा सता मुनिसा मिस देव' ( ख० )

६ महत्तवेव ( बैराटस्थ धर्मलेख )

७ कमभीनेना ( सहसराम )

८ आलाधेतवे ( बराट )

९ पलकमंतु ( बैराट )

१० अता ( ल+व )

- (४) किति (१) चिरठितिके<sup>११</sup> सियां [ । ] इय हिअठे बढि बढिसिति विपुल च बढिसिति अपमुप्यियेता दियठिय बढिस्त [ । ] इय च अठे पवत्तिमु लेखापेत बालत हध च [ । ] अवि
- (५) सिलाठुमे सिलाठभसि लाखपतवयत [ । ] एतिना च वयजनेना यावत्तक तुपक अहाले सबरविवसेतवायुति [ । ] व्युठेना<sup>१२</sup> सावने कटे २५६ स—
- (६) \*तविवासा त [ । ]
- 

( १ )

## रामगढ़ पर्वत ( सुरगुजा राज्य ) की सीताबैँगरा गुफा का शिला-लेख

अदिपयन्ति हृदयम सभाव गरुक्वयो ।

× × × इति तयम × × × दुले वसन्तिया

हि सावानु भूते कुदस ततं एवं अलंगता × ×

११ चि सठितिके ( सहसराम )

१२ विपुलेन इवे सपना लात्तिसना विपुथानि २५६ ( सहसराम )

## सुरगुजाराज्यान्तर्गत जोगीमाड़ा गुफाका लेख

भाषा: मागधी

शुतनुक नाम देवदशिन्य  
तं कमयि थ वलनशेयी  
देवदीन नाम लृपदग्वे ।

( ३ )

### शक्ति राज्य के गुञ्जी नामक गाँवकी गिरि-शिला पर का लेख

- Line I.            सिध नमो भगवतो राज्ञो  
                    कुमार वासन्तस राज्ञे सबल्लरे  
                    पचमे ५, हेमत पग्वे ४, दिवसे  
                    १० + ५ × × × × ×  
                    भगवतो उमभा तिथि × ×
- Line II.           गोडल ( थैरा ) × × ×  
                    वर्मीटि पुत्तम × × ×
- Line III.          गिम्हण पग्वे ६, दिवसे  
                    २, सबल्लरे ८ कुमार वामन्त  
                    राज्ञे × ×

( ४ )

### किरारी ग्राम (चन्द्रपुर-जिला-बिलासपुर ) के हीराबन्ध तालाव में प्राप्त काष्ठ-स्तम्भ पर का लेख :—

भाषा— प्राकृत ( नागिक के गुफा लेख की भांति )

पंक्ति १ नगर-रखिनो वीरपाल्लि चिरगहिके सेनापति देव वमदेयाधि ...ग..

णोतावसबहथि बमदेयिकम स पिटल...इ...इसा...इ...इ...सा...इ...सा...आ...  
 नो भटाय केसव विठिदकामिक...तते ( या म भे ) साविड़ निमित्त  
 पंक्ति २ प्रतिहार ग्विपत्ति गणकडूनाग हेअमि गाहपनिय घरिक भण्डाकारिक असाधिय वै  
 हाथाधिआर हथारोहे असारोहे देवथयक पादमलिक रथिक सिसार खखिमल  
 ( ? ) वुटनमक तभक महानामिक कुहुड़वत  
 पंक्ति ३ हाथिवक यमाथ्रिक धावक सगन्धके गोमडिलिक यानमालायुधपरिक दलिअ-  
 खेम्ड ( ? ) पल विठिद वालिके अवमकारक सध ( वा ख ) रदाप ( वा इ )  
 देअक वदि केमव नाशो ( ? ) वचंग अनु .यिनो दुनुवृत्त लेहहारके पेटस ( ? )  
 पायुन साव ( ? ) कुलपुत्रक कुळ पुत्र मनु मेनापनि  
 पंक्ति ४ वु . . .सलिनम. वु हेमर महमेनानी मिभराज. . कुड ( ? ).....पुत्तस  
 पिजत ( ? ) रपयति गमे पुर्वरठि कवयु से. कुमारो.....इ .नायक  
 पंक्ति ५ भाययु ( या घे ? ) र ( द ) पा .ट अ पुनविया...म.

( ५ )

## सेमरसल ग्राम ( जिला विलासपुर ) का खण्डित शिला-लेख :—

L 1	मि छि र म्नु
L 2	भटारक स [ भटारकम्य ]
L 3	व त्रि घ घ
L 4	र चे पि नि वि
L 5	घ न ब ड स
L 6	प छ मे न
L 7	वा प क च तु
L 8	विमगाप न [ विमगाप ]
L 9	विमगापने

‘ पुर्वरठि = पूर्वराष्ट्र !

## आरंग ( जिला रायपुर ) में प्राप्त श्रीमहाराज भीमसेनका ताम्रशासनः

ॐ स्वस्ति ॥ सुवर्णनद्याः सर्वमद्राजपितृल्यकुलप्रभावकीर्तेः श्रीमहाराज  
सूरस्य प्रपौत्रः प्रजादयितस्य श्रीमहाराज दयितस्य पौत्रः, प्रणतसामन्तस्याराति  
विभीषणस्य श्रीमहाराज विभीषणस्य पुत्रः शक्तिमिहिसम्पन्नो धर्मविजयी न्यायोपाजित  
अनेक रत्नभूमि सुवर्णहिरण्यादिप्रदः श्रीमहाराज भीमसेनः तस्य पुत्रः तद्वरितानु-  
कारी सद्भिर्महद्भिश्च आश्रयितसदः श्रीमहाराज दयितवर्मा तस्य पुत्रः तत् पादानु-  
श्रयातोत्यन्त देवगुरुब्राह्मणभक्तः श्रीमहाराज भीमसेनः कुशली । दोण्डा वैपयिक वटपल्लि-  
कायाम् ब्राह्मणादीन् प्रतिवामिनः कुशलैमुक्त्वा समाज्ञापयन्त्यपः ग्रामो मया भद्रभोगेनैव  
मातापित्रोरात्मनश्च पुण्याभिवृद्धये भरद्वाजस्य गोत्राभ्याम् बह्वच हरिस्वामि वप्पास्वामि-  
भ्याम् सर्वप्रत्यायवान महाप्रलय कालावस्थाप्यामहारोऽदत्तस्तद् भवद्विरनयोराज्ञा  
श्रवणविधेयेः भूत्वा समुचितमेय सुवर्ण हिरण्यादि प्रत्यायोपनयः कर्त्तव्यः ॥

यश्चात्र कश्चित उभय लोकनिरपेक्षः सन्दर्शभिरतीतं रागामिभिश्च ऐतावधिभिः  
स्ववंश्यैः सहायोगिय्यासुः स्वल्पम् अपि पीडाम् कुर्यान् कारयेत् अनुमन्येत् वा स पञ्चभिः  
महापातकैः च संयुक्तः स्यात् पुनश्चास्मिन्नार्थं मगवता व्यासेन अभिहितम्  
षष्टि वर्ष-सहस्राणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेन् ॥

इति एवमादिश्लोकः

गुप्तनां संवत्सर शते २००, ८०, २ इमाद् दि १०, ८ द्रुतकश्च राजपुत्र सुभद्रः  
उत्कीर्णम् च लक्ष्मणेनेति ॥

\* This document belongs to वर्मा family The Seal is circular bearing the figure of a lion

† A grant made in favour of god or a Brahman.

‡ २८२ गुप्त संवत्=६०१ ईसवी सन् सुवर्ण=स्वर्णमुद्रा (Gold coins) हिरण्य=चमुद्रित  
सुवर्ण (gold coins) R. D. Banerji's "प्राचीन मुद्रा" P. 5.

# राजिममेँ प्राप्त कोसलाधिपति श्रीमत्तीवरदेव

## महाराज का ताम्र-शासन

(in Box-headed characters)

ॐ जयति जगत्प्रयतिलक्षितिभृत्कुलभवनमङ्गलसूत्र श्रीमत्तीवर देवो जोरयः  
सकलपुण्यकृतोम् स्वस्ति श्रीपुगात् । समधिगतपञ्चमहाशब्दानेक-नक्तनृपनिक्षिरोद-  
कोटि घृष्टचरण नवगणोद्भासितोऽपि रणो ( कण्ठदृ ) न्मुग्य प्रकटरिपुषाभक्तस्मी  
केशपाशाकर्षण-दुर्लभितपाणिपल्लवः । निशिन - निस्फुल्ल - घनघानिपानितारि - द्विरङ्कुम्भ  
घण्डलगलद्वहुल शोणित मटासिक्त मुक्ताफल प्रकर मण्डित रणाङ्गणः निविध रत्नसंभार-  
लाभ-लोभ-विजृम्भाणारि क्षार-वारि बाहुवानलश्चन्द्रोदय इवाकृतकरोद्वेगः क्षीरोद  
इवाविभूतानेकातिशयिरत्न-सम्पत् गुरुमानिव भुजङ्गोद्धारचतुरः परामृष्ट शत्रुकलत्र  
नेत्राञ्जन-कोमल-कपोल-कुकुम-पत्र-भङ्गन शिष्टाचार-व्यवस्था-परिपालनै कदत्त  
चित्तः । अपिच प्राक्तने तपसि, रहसि, चेतसि, चक्षुषि, वपुषि च पूजितो जनेनाक्लिष्ट-  
तया नितान्त भावतृप्तो गूढो गाढं स्वच्छप्रसन्नवदनेनचालंकृत स्वामि भवनस्य बहुतपनो-  
नुज्ञानः कुतृष्णोपि नितान्त त्यागी. रिपुजन प्रचण्डोपि सौम्य दर्शनो, भूति विभूषणोप्य-  
परुष स्वभावः, किञ्चा मन्तुग्रे धर्माजने न सम्पल्लोभे, स्वल्पता क्रोधे न प्रभावे, लुब्धो  
यशसि न परवित्तापहारे मत्तः गुभापितेपु, न कामिनी क्रीडासु प्रतापानलव्यगधरोप-  
रिपु-कुल-तूल-राशिस्तुहिनिशलाशैल धवल्यशोराशि प्रकाशित दिगन्त कान्तः  
प्रकृत्या श्रीमदिन्द्रवल मूनोरलंकृत पाण्डुवंशस्य श्रीनन्ददेवस्य तनयः प्राप्त  
(सकलकोसलाधिपत्यः) स्वपुण्य-सम्भार-प्रशमिताशेष जगदुपद्रवः स्वप्रज्ञा सुचि समुद्र  
ताखिल कष्टकः परम-वैष्णवा मातापितृ-पादानुध्यातः श्रीमहाशिव तीवर राजः  
कुशलीपेण्टाम् भुक्तिम परिपदूके ब्राह्मणं मपृज्य प्रति वामिनः समाज्ञापयति विदित-  
मन्तु भवतां यथारुमाभिरयं प्रामो यावद्रवि शशितारा किरण प्रतिहतघोरान्धकारं जगदव  
तिष्ठते तावदुपभोग्य सनिधिः सोपनिधि-श्चाट भट-प्रवेश-दार द्राणक-सर्वकरादान्  
ममेनो मातापित्रोरात्मनश्च पुण्यामि वृद्धये भारद्वाजसगोत्र वाजसनेय माध्यन्दिन  
भट्ट भवदत्त भट्ट हरदत्ताभ्यां ऽब्धेष्ट द्वादश्यामुदकपूर्वं प्रतिपादित इत्यवगम्य भवद्विष्यो  
चित्तमस्मं भोग-भाग-मुपनयजिः सुखं प्रति वस्तव्यमिति ॥

भाविनश्च भूमिपाल नुद्दिश्येदमभिधीयते ।

भूमिप्रदा दिवि ललन्ति पतन्ति हन्त

दृत्वा माहीनृपतयो नरके नृशङ्काः

एतद्वयं परिकलय्य चलाञ्च लक्ष्मी —

मायुस्तथा कुरुत यद्वचनामभिष्टम् ॥

( अष्टि ) रक्षा पालनयोः तावत् फले सुर्गात्-दुर्गता

को नाम स्वर्ग-मुत्सृज्य नरकं प्रति पतन् ॥

व्यासगीता आत्र श्लोकानुदाहरन्ति ॥

अग्रे रपत्यं प्रथमं सुवर्णं भूर्वर्षणी सूर्यमृताश्च गात्रः

दत्तास्त्रयस्तेन भवन्ति लोका यः काञ्चनं गात्रं महाश्च दद्यात् ॥

पष्टिं वर्षं सहस्राणि स्वर्गं मोदति भूमिदः

आक्षेप्रा चानुमन्ता च तान्येव नरके वसेत् ॥

महुर्भिर्वसुधा दत्ता राजभिः मगरादिभिः

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

स्वदत्तां परदत्तां च यन्नादश्च युधिष्ठिर !

महो महिमता श्रेष्ठ ! दानान्श्रेयोनुपालनम् ॥

प्रबद्धमानं विजयं राज्ये सम्बन्धु रुद्र कानिक् दिवं अष्टमु ।

Stokas on the Seal

श्रीमत्तीव्र देवस्य कोसलाधिपतेरिदं ।

शामनं धर्मवृद्धयर्थं स्थितमात्तन्द्रतारकम् इति ॥

राजिमनिवासी स्वर्गीय पं० नीलमणि शर्मा त्रिपाठीकी कृपा से प्राप्त

बलोदा ( फुलभर जमीदारी ) में प्राप्त महाशिव  
तीव्रराजका ताम्र-लेख ।

( In box headed characters )

- १ ओं ॥ जयति जगत्त्रयनिलक क्षितिभृत्कुल भवनमङ्गलमन्मः । श्रीमत्तीव्रदेवो
- २ धीरेयः सकलपुण्यकृताम् ॥१॥ रवन्मि श्रीपुरास्समधिगतपञ्चमहाशब्दानेक न-
- ३ त नृपतिकिरीट काटिघृष्ट चरणनख दर्पणोद्भासितोपकण्ठदिङ्मुखः प्र-
- ४ कटरिपुराजलक्ष्मीकेशपाशाकर्षणदुर्द्धलितपाणिपद्मवः निशित नि-

- ५ त्रिभुवनपानपातितारिद्विरद कुम्भमण्डल गलद्वहल शोणित  
 ६ सटासिक्त मुक्ताफल प्रकरमण्डितरणाङ्गणः विविधरत्न संभार ला  
 ७ -भ लोभ विजृम्भणारिभारवारि वाहवा नलभन्द्रोदय इवाकृत कुरोदये-  
 ८ -गः क्षीरोद इवाविभूतानेकातिशायंरत्न सम्पत् गरुत्मानव भुञ्जङ्गोद्वा-  
 ९ र चतुरः । परामृष्ट शत्रु कलत्रनेत्राञ्जन कोमल कपोल कुङ्कुमपत्र-  
 १० भङ्गः शिष्टाचारव्यवस्था परिपालनं कदत्तचित्तः । अपि च प्राप्तने तप

### द्वितीय पत्र

- ११ सि यशसि रहसि चैनसि चक्षुषि वपुषि च पूजितो जनेनाङ्घ्रिप्रनया नि-  
 १२ तान्तामवितृप्तो । गृहो गाढं स्वच्छः । प्रसन्न यौवनेन चालङ्कृतः स्वामी भ  
 १३ वनप्य बहु लपनोनुष्मिन् कुतूष्णोपि नितान्त त्यागी रिपुजन प्रच-  
 १४ ण्डोपि सौम्यदर्शनो भूति विभूषणोप्यपरुषस्वभावः । किञ्चासन्तुष्टो  
 १५ -धर्माजने न सम्पद्भागे स्वल्पपद्मो न प्रभावे लुब्धो यतसि न प-  
 १६ -रविक्तापहारे सक्तः सुभाषितेषु न कामिनीक्रीडासु प्रतापानल  
 १७ दग्धशेष रिपुकुल तूलराशि स्तुब्धिन शिलाशैल धवल यशोराशि प्र-  
 १८ काशित विगन्तः कान्तः प्रकृत्या श्रीमदिन्द्रवल सुनोरलङ्कृत पाण्डुवं  
 १९ शस्य श्रीनन्नदेयस्य तनयः प्राप्सकलकोसलाधिपत्यः स्वपुण्य—  
 २० सम्भार प्रशमिताशेष जगदुपद्रवः स्वप्रज्ञासूची समुद्धताखि-

### ( द्वितीय पत्र, द्वितीय बाजू )

- २१ लङ्कण्टकः परम वेष्णवो मातापितृपादानुद्धृतातः श्रीमहाशिवत्तीवर राजः  
 २२ सुन्दरिका मार्गीय मेङ्किङ्के प्रतिवासिनः समाज्ञापयति । विदित मस्तु  
 २३ भवता यथायं ग्रामो यावद्रविशशित्तरा किरणप्रतिहत घोरान्धकारं  
 २४ जगदवनिष्ठते तावदुपभोग्यस्सनिधिः सोपनिधिर चाटभटप्रवेश्यः  
 २५ सर्व्वकरसमेतः समधिगतपञ्चमहाशब्दप्रिय जामातृ श्री  
 २६ नन्नराजः विज्ञास्या विल्वपत्रकं परिकल्पित सत्र भोक्तृणां यथा प्रा  
 २७ न ब्राह्मणाविष्णवानां त्रिंशतः प्रत्यहमुपभोगाय अधिष्ठानेन च  
 २८ प्रतिपालन्ता कार्य्यस्थनया व्यवस्थायस्माभिः मातापित्रोरात्मनश्च पुण्याभि-  
 २९ वृद्धये प्रतिपादित इत्युपलभ्य यथोचितभोगभागमुपनयन्तः सु  
 ३० -खं प्रसिक्तस्यथेति ॥ भाविनश्च भूमिफज्जानुदिश्येदपमिधीयते ॥ भू-

( तृतीय पत्र, प्रथमबाजू )

- ३१ मिष्या दिवि ललन्ति पतन्ति हन्त इत्वा महीं नृपणयो नरके  
 ३२ नृशंसः। एतद्वयं परिकलय्य चलाच्च लक्ष्मी मायुस्तथा कुरुत यद्  
 ३३ क्लामभीष्टम् ॥ २ ॥ अपि च ॥ रश्मिपालनयोस्तावत्फले सुगति दुर्गती ॥ कोनाम  
 ३४ स्वर्गसुत्सृज्य नरकं प्रतिपद्यते ॥ ३ ॥ व्यासगीताश्चात्र श्लोकानुदाहरन्ति ॥ अग्रे  
 ३५ रपत्यं प्रथमं सुवर्णं भूर्वर्णवी सूर्य्य सुताश्च गावः ॥ दत्तास्त्रयस्तेन  
 ३६ भवन्ति लोका यः काश्चनं गाश्च महीश्च दद्यात् ॥४॥ पष्टि वर्षं सहस्राणि  
 ३७ स्वर्गं मोदति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥ ५ ॥ बहु  
 ३८ भिर्वसुधादत्ता राजभिः सगरादिभिः ॥ यस्य यस्य यदा भूमिस्तस्य तस्य तदा-  
 ३९ फलम् ॥ ६ ॥ स्वदत्तां परदत्तां वा यन्नाद्रश्न युधिष्ठिर ॥ महीन्महिमनां श्रेष्ठ  
 ४० दानाच्छ्रेयोनुपालनमिति ॥ ७ ॥ प्रवर्द्धमान विजयराज्ये सम्बत्सर ६ जेष्ठ दि  
 २० ७ ॥

तृतीय पत्र - द्वितीय बाजू

- ४१ इक्ष्मीर्णं आकर्कशालिक सोन्नगागसूनुना वोप्पणागेन ॥

मुद्रा (Seal)

१ श्रीमत्तीवरदेवस्य कोसलाधिपतेरिदम् ।

शासनं धर्मवृद्धार्थं स्थितमाचन्द्रवारकम् ॥

इस ताम्र-पत्रकाउल्लेख Epigraphia Indica Vol. VII. page 104-105 106 में मिलेगा ।

१२०० वर्षे प्राचीन

भवदेव रणकेशरी का बौद्ध शिला लेख

ॐ नमः

अनुत्तर-ज्ञान-चाप-युक्त-मंत्री-शिलीमुखः

जयत्यजय्य जानीक-जयी जिन-धनुर्धरः ॥१॥

श्री-सैनाद् विरतोऽसि केन कथमियं मुक्तिः सदा प्रेयसी ।

सत्त्वार्थो करसा तथा च करुणा त्वत्स तसि स्थापिता ॥

दुःखानन्तरदु × × × नः पातुवः ॥२॥

निर्जीवा श्चेतनावान हत सकल गतिर्लोक भास्वन्मगामी ।

सर्वं पश्यत्यदृष्टिः कृत जगदभयो भीति-हेतु स्मरस्य ।

दोषो निर्वाणवाही सुरनरलपिनै लं धमनोप्यमेयः

पायात् नायी चिरं यः स विरचित महा धर्म.....॥३॥

१ वरशं रक्षतु सर्वदा ॥४॥

आमीन क्षितौ क्षितिपतिर्नृप मौलिमाला

माणिक्य भृङ्ग परिचुम्बित पादपद्मः ।

**श्रीसूर्यघोष** इति सूर्य इवैक चक्र

यान् प्रमादित जगत्प्रथितोर धामा ॥५॥

खड्गयस्त्रिंश्रितो यस्य भ्रमन्नृचिं न रोचते

अति वृद्धो रिपुः शत्रोभ्य प्रतापो ... ..॥६॥

... .. न मय्य राजित दिशिष्कार स्फुरत्तेजवि ।

छाया कम्पित भीरु चेतसि जयेर्भीमै महा साविव ॥

द्राघीयानुपलक्षितः स विमलो वंशोत्र लब्धोन्नतिः॥७॥

अदुर्गं श्रयिणायेन पादसंवि कलावता ।

अभ्यति परुषा लोके भृता नैवैश्वर स्थितिः ॥८॥

खड्गात्कृ ... .. त्यम पुरस्तात् ।

मत्तो पीयं नयंष्टा निवसति हृदये भूभृदीशस्य लक्ष्मीः

इत्येवं यस्य शुद्धा जलनिधिमविशत कीर्ति रिप्यानि एव ॥९॥

उद्धृतमत्तद्विप कुम्भभेदिना

सरक्तमुक्ताफल दन्तधारिणा ।

रण कृपाणं निशानकोटिना

भृगाद्वपा यस्य तखाङ्कुरायितम् ॥१०॥

शक्तिभ्रं मति

ऽत्रोयं धीरा वीर-कुटुम्बिनी ११॥  
नोप मर्यनि संरक्ता पद्मा पद्माकरानपि ॥१२॥

तुङ्गान्

भवन्-शिखरान् तुङ्गान् पुत्रे निपत्य मृते प्रिये  
गुरुतर-शुच-सम्मग्नोऽभूत् स भूमिपतिस्तदा ।  
प्रवलमथवा जन्माभ्यस्तं जगत्सुकृतास्पदम्  
वृधमपि जनं कर्तुं प्रेम प्रयस्यति बलिम् ॥१३॥

वन ॥१४॥

अनेन वीक्ष्य कणिभोगभङ्गुरम्

जीवितम् भवसमुद्रलघिना ।

धाम कारिन्मिदं मुनेर्महत

कान्ति-निर्जित-हिमाचल-शुतिः ॥१५॥

गच्छति भूयसि काले भूमिपतिः श्रपितसकलग्रिपुपक्षः

पाण्डव वंशान् गुणवान् उदयननामा समुत्पन्नः ॥१६॥

... .. स्य नन् जन्मा ॥१७॥

अक्रूरे कृत संगमेन दधता चक्रं द्विषां भीतिदम्

दूरो त्सारित रौद्र नारक भये नात्मान मुत्कर्षता ।

अप्येष्टं चानुयता बलं सु बहूशः शत्रु क्षयं कुर्वता

कृष्णेनेव नृपेण येन धरणे भरीवतारः कृतः ॥१८॥

सुविहित वृष

लोकोपकारी

भव इव भवदेव स्तस्य पुत्रस्तुरीयः ॥१९॥

कृपाण नखरेणाशु विक्रम्य दलयन् रणे

अभवद्दृष्टिमत्तं भान्स एको रणकेसरी ॥२०॥

शेषः क्लृप्तेन मूर्ध्ना कथमपि धरणीं धारयन्भारगुर्वीम्

शक्तः कम्पयन्पुनः नच कुल गिरयो निश्चलत्वेन ...

... .. इव नृपो यो दृष्टोऽन्यः कुलाग्निः ॥२१॥

कर-प्रहमकृत्वापि मण्डल-भ्रमणाद्विना

अपूर्वो यः क्षिणेर्भर्ता ज्ञातो लक्ष्मीपतिर्भवन् ॥२२॥

स्वीकृत-शिलीमुखेन प्रियेण हृदयस्य सुराभिनाशाश्रित

मधुनेव येन लोको नवकुसुमे ... ॥२३॥

† लोकस्य स्वागिष्ठा स्थिरः ॥२४॥

मदृत्तोऽपि धृतायनिर्गुरुरपि प्रारब्ध शिश्रोश्चमो

दोषोन्मूलन-तत्परः प्रतिदिनं पूर्णाम् कलावानपि ।

दृष्टः काचन-पुञ्ज-पिञ्जर-तनुर्यो रक्तऽवर्णोऽपि सन्

निर्दग्ध द्विपदिन्यनोपि नितरां दीप्तो नृणां भूतये ॥२५॥

येन ... ॥२६॥

स्फुरिताभ्रं समुन्नम्य येन सर्वत्र कर्पेना

न कच्चिदृशितः पङ्क इति कस्य न विस्मयः ॥२७॥

जनाभिरामो नयनाभिनन्दी

दानेन कर्ण धिपणं धिया च

जयन्म शत्रावपि स्नान्नुवादी

गातो जगत्प्रियवंशिकाख्यः ॥२८॥

येन नग्न गले ... ॥२९॥

शौर्ये धास्तिनिर्भयस्य मतनं माधुर्यमेवाधिकम्

वृद्धिनक्षयमेति नापि च जलं रात्माभूतः सर्वदा ।

नित्यं नाग-सनाथ-तामुपगतो योन द्विजिह्वाश्रयः

स श्रीमान् रणकेसरी विजयतां रत्नाकरः पञ्चमः ॥३०॥

गम्भीर्यं वारिराशेः स्थितिमवनिभृतं सप्तसं . . .

... हतवपुषः सूर्यपुत्रस्य दानम् ।

यः स्वर्गं रजश्रं लभयति रघुणातुल्यकीर्तिं प्रभावः ॥३१॥

जनयति शत्रुपु चिन्तां योर्धर्दुर्गंश्च संगरे यस्मात् ।

तेन रणघस्मरोसौ चिन्तादुर्गाख्यातमगमन् ॥३२॥

भूमिर्यस्य च

... ..

‘सुगतस्य सद्य कृतिना धीरात्मना पालितम् ।

धर्मे वा सुरलोकसंगसुमुखे को न त्वरावान् भवेत् ॥३३॥

तस्य प्रेमाधिवासः श्रुतसुगतवचा वैद्यके चाऽऽयुक्तः

शान्तः शिक्षापदी स्यात् सकलजनहिताभ्युद्यतो योऽप्रजन्मा

तेनालं जीर्ण ... ॥३४॥

अथवा नमोबुद्धो जीर्णमेतत् तदाश्रयान्

पुनर्नवत्वमनयद् बोधिसत्त्वसमः कृतिः ॥३५॥

वापीकूपोद्यानशालास्तृतीयैः नेत्रानन्दभूषितो भूरिभूषः ।

अत्रिवा कान्त्या सर्वशोभाविहारो हासोन्मिश्रोऽभूदिवायं मुधाक्तः ॥३६॥

अस्थायिदं वेश्म महज्जिनस्यः ॥३७

सङ्घर्षा जातिसुभगा विद्वन्मधुकरप्रिया ।

कृता भास्कर भट्टेन प्रशस्तिः स्रगिवोज्ज्वला ॥३८॥

इति कमलदलाम्बुविन्दुलोलाम् श्रियमनुचिन्त्य मनुष्यजीवितम् ।

सकलमपि ... .. ॥३९॥

अताक्ष्याक्षा अभ्यि— क्षय — फणिफणारनगोगुप्त ... ..

प्रोत्तङ्गाम्भस्तरङ्गस्फुट — — — भुजालिङ्गितांगामिमाम्भाम्

प्रा — — सङ्ग गङ्गासलिलकलकलक्षेपदक्षः क्षितीशः

आजावाजित्य गोप्ताऽजनि जगति जयी नन्नराजाधिराजः ॥४०॥

... .. स्याख्याख्यातकीर्तिः

‘अयोमांसाद् ... .. पक्षे ललदमलशिखाशेखरः कल्पव ।

स्याख्याख्यातमत्ताद्विपदलनपटुः केसरी चत्रमत्र ॥४१॥

— — — स्फुटकुमुदरुचेस्तण्डुलस्याष्टभागैः

चक्रेऽसौ वायसानां स्फुरदुरुकणः सत्रमेकेन — ।

... .. चन्द्रभाभिः ॥४२॥\*

† पंक्ति १५ \* पंक्ति १६ ‡ पंक्ति १७

\* पंक्ति १८ † पंक्ति १९

\* The Journal of the Royal Asiatic Society 1905. पृष्ठ ६२४ से ६२६.

# श्री शिवगुप्त (बालार्जुन) के शासनकालकः श्रीपुरस्थ शिलालेख

ॐ नमः शिवाय ।

पायादालिङ्गना युष्मान् कण्ठमेचकरोच्चिपा ।

शम्भोभंग्माङ्गरागस्य ख्याया कृष्णननुच्छविः ॥१॥

आसीदुदयनो नाम नृपः शशधरान्वयः ।

अभूद बलभिदा तुल्यस्तस्मात् इन्द्रबली बली ॥२॥

नतः श्रीनन्नदेवोऽभूत् अभिमानमहोदयः ।

पूर्णा नन्न श्रराख्यो यश्चकारोर्व्वी शिवालयः ॥३॥

चन्द्रगुप्तो भूवो गोप्ता तस्य जज्ञं सुनोत्तमः ।

ततः श्रीहर्षगुप्तोऽभूजगद्धपेनबन्धनम् ॥४॥

तस्यऽजनिष्ठ पुरणः शिवगुप्तो गहीपतिः ।

धनुविज्ञानमुख्या यः ख्याता बालार्जुनाख्यया ॥५॥

श्यामाममिलता संख्ये कृत्वा यः करसङ्गिनीम् ।

प्रियामिवालङ्कुरुते मत्तमानङ्गमौक्तिकः ॥६॥

यस्य निर्जित्य निर्जित्य मुभृत्य इव मायकैः ।

व्युत्थितं राजकर्मिव स्तं णमप्ययति स्मरः ॥७॥

तस्य भृत्यविशपोषस्त नागदेवो द्विजोत्तमः ।

केशवश्च कलोदयो व्यग्रः सुकृतकर्मभिः ॥८॥

ताभ्याम् सम्भूय साधुभ्याम् गृहीत्वा वित्तविस्तरैः ।

सर्व्वं श्रीपुरवासिभ्यो मालिकेभ्यस्त्रिशूलिने ॥९॥

कृत्स्नकिन्निपविघ्नाय कष्टापत्प्रतिघातिने ।

पुरुषप्रमाणं दत्तं कुसुमस्रकुचतुष्टयम् ॥१०॥

एतदा मेदिनीनाशादामोदोन्मादपटपदम् ।

अस्तु पटपदकण्ठस्य श्रीकण्ठस्यार्चनाकृते ॥११॥

प्रशस्तिमतनोदता वंश श्रीदेवदण्डिनः ।

श्रीकृष्णदण्डी तनयो नयप्रणयकेतनम् ॥१२॥

## भीपुर-स्थ (जिला रायपुर) लक्ष्मण देवल का शिलालेख

[ श्रीमहाशिवगुप्त ( वालार्जुन ) महाराज के शासन काल में लिखित ]

ओं नमः पुरुषोत्तमाय ॥

अन्योन्यप्रान्तरान्तर्विचलदुरुमरुत्पुञ्जगुआरवोर्ग्रे-

रङ्गुल्यग्रैरुदञ्जवकिरणशिखास्पष्टदंष्ट्राकरालैः ।

कामन्त्रः पातु पञ्चानन इव चूर्णश्रक्तिणः खे घनौघान

विध्वंस्य ध्वान्तधास्तः कृणि इव किरन्मौक्तिकाभानि भानि ॥१॥\*

लब्धो निर्भन्तुमेभिर्न रिपुगिनि रसाहत्तचक्षुर्नखेषु

त्रामान्तक्रोडरन्ध्रोदरकुह्रदरीमेव लीनं विलोक्य ।

हामोलासावहेलं नदितरकरजाग्रं निर्भिद्य मद्यः

कोशाब्धिक्षेप तज्जं मलमिव दनुजं यः स वोऽव्यान्मृमिहः ॥२॥

बहदिव रुचा शाङ्ख्यां दंष्ट्रां सजिह्वमिवामिना

ज्वलदिव दधञ्चक्रोणास्यं गदां भ्रुकुटीमिव ।

प्रसितुमसुरान् संभूयेव श्रितान्तकविभ्रमं

दुरितमिति वेपोयं विष्णोः — — — — ॥३॥\*

आसीच्छशीव भुवनाद्भुतभूतभूति-

रुद्धतभूतपतिभक्तिस्ममप्रभावः ।

चन्द्रान्वयैक-निलकः ग्लु चन्द्रगुप्त-

राजाख्यया पृथुगुणः प्रथितः पृथिव्याम् ॥४॥†

गरीयान् भारोऽयं दुरधिगमिदं वर्त्म पुरतो

न मे प्रेष्टः कश्चिन्न च समधुरः कश्चन सखा ।

इ ... .. गणेशः

स्वशक्त्या निर्व्यूढि ... .. ॥५॥‡

दुर्धर्पकोरवरदोरणदारुणैषुः

सीरायुधः स इव कंसनिपूदनस्य ।

राजाऽधिकार धवलः सवलो बभूव

यस्याप्रजोप्यनुचरश्चरतो रणेपु ॥६॥

कुम्भैरङ्कितमस्तकानतिगदिव्याहारमुग्धात्मनो

वक्त्रं न्यस्तनृणानधःकृतकरान्मातङ्गकान्मारयन् ।

श्वेव धापदराट् न यस्य नृपतेः शौर्ये जगामोपमां

हन्तुः कोशपराक्रमान्वयनयस्फीतत्विषां विद्विषा ॥७॥

तस्याभूदवनिभृतामर्धाश्वरम्य प्रख्यातो जगति सुतो यथा हिमालयः ।

रत्नानां वसतिरग्वणिडनोरुपश्चो मनाको गिरिरिव यः स्वभावात्पुङ्गवः ।

स्थानं चिरादुचितमेतदभून्ममेति

लक्ष्मीः प्रसूतिसमये यमुयाह हर्षम् ।

तेनावृतः सततमेव शुचामगम्यः

**श्रीहर्षगुप्त** इति नाम तनो य ऊहे ॥८॥

संसक्ताः सकलोपभोगविषये धर्माध्वनि प्राध्वराः

सद्गोष्ठीषु निरन्तराः परबलध्वंसेऽप्यवन्ध्याः सदा ।

अक्षुण्णाः सततं गुरुपचरणं यान्ति स्म विस्मापिनो

यस्यानेकमुखक्रियासु युगपत्संभाविनो वासराः ॥९॥

क्षुण्णा भित्तिरनेकधा विघटिताः सर्वेऽप्यमी मन्धयो

वीथ्यङ्गान्यपि विक्षनानि परितः शुष्कोऽस्थिवन्ध्रक्रमः ।

चित्रं प्रच्युतमामुखादपि कथं किं वीक्षितेनामुना

यस्येति द्विपतां कुनाटकमिव द्विष्टं पुरं प्रेक्षकैः ॥१०॥

तस्मादजायत **महाशिवगुप्तराजो**

धर्मावतार इति निर्वितथं प्रतीतः ।

भीमेन यः सुत इव प्रथमः पृथायाः

पृथ्वी जिगाय **रणकेसरिणा**नुजेन ॥११॥

ब्रवी हन्त पितामहादपि महानाचार्यमप्योजसा -  
 जेप्यत्येप रणे बलेन भविता तत्कोऽस्य वैकर्त्तनः ।  
 अस्त्राभ्यस्तिपु यं समस्तजयिनं मत्वेति बालार्जुनं  
 स्वे देहेपि जहुः स्पृहामरिगणाः प्रागेव सम्पत्तिषु ॥१३॥  
 यः प्रदुषवतां वधाय विकृतीरास्थाय मायामयीः  
 कृष्णो योऽवतरन्नभूदिह स खल्वव्याजलूनद्विषः ।  
 नामीदेव समो हरिर्धवलतामात्यन्तिकी बिभ्रतो  
 यस्याकल्कमतेर्न चापि भविता कल्की भविष्यन्पुनः ॥१४॥  
 तस्योरुजन्यजप्रिनो जननीजनाना-  
 मीशस्य शैलतनयेव मयूरकेतोः ।  
 विस्मापनी बिबुधलोकधियां बभूव  
 श्रीवासटेति नरसिंहतनोः सटेव ॥१५॥  
 निष्पङ्क्ते मगधाधिपत्यमहता जातः कुले वर्मणां  
 पुण्याभिः कृतिभिः कृती कृतमनःकम्पः सुधाभोजिनाम् ।  
 यामासाद्य सुतां हिमाचल इव श्रीसूर्यवर्म्मा नृपः  
 प्राप प्राक् परमेश्वरश्चशुरतागर्वानिखवं पदम् ॥१६॥  
 गतेपि पत्न्यौ दिवमेकरूपः  
 सदोपवासव्रतकर्षितेरपि ।  
 न मुक्तमेवावयवैर्यदीयैः  
 स्वभावलीलामयमात्ममण्डनम् ॥१७॥  
 या नर्णाश्रमिणां त्रयीव शरणं राज्यस्य नीतिर्यथा  
 प्रज्ञेव प्रविवेचनी सदसतोस्तृष्णावतां श्रीः स्वयम् ।  
 उत्खाताखिलकल्मषप्रसरया किञ्चिच्चलन्तीस्थितेः  
 सन्धानाय यया सखीव पृथिवी भूयः कृतं स्मारिता ॥१८॥  
 दमयन्त्या अपि पुरा यः स्थलं प्राप्य गर्वितः  
 स कलिः स्वेपि समये हतमानः कृतो यया ॥१९॥  
 तया निजः प्रेत्य पतिर्यथाविधे  
 वसत्यसौ नित्यमुपासिताच्युतः ।

प्रकाशितुं तादृशमेव कारितं  
 विभोरिदं धाम हरेः सनातनम् ॥२०॥  
 दिव्यादः सकलस्य जन्तुनिवहस्योबावचैः कर्मणा  
 वचिष्यादयमद्भुतो बहुविधावस्थैर्वपुःपञ्चरैः ।  
 यः प्रासादबृहच्छलेन कथितः संमार एव स्फुटं  
 पश्यन्तस्तदिमं मनः कुरुत भो पापेषु मा भूमिषाः ॥२१॥  
 क्षणमधः क्षणमुत्पतितैर्नभः  
 पवनलोलतया ध्वजपल्लवैः ।  
 हरणपालनयो रुचितं गती  
 कथयति स्वयमेव महीभुजाम् ॥२२॥  
 तट एव भवाम्बुधेस्तरीतुं निहितो धर्ममयः प्लवो महान् ।  
 परिपालयितव्य एव भूपैरवदीर्णो हि निमज्जयत्यधः ॥२३॥  
 इति वः प्रशस्तिकारः कविः स चिन्तातुराङ्ग ईशानः  
 यत्पालनार्थमर्थयति पार्थिवास्तां स्थितिं शृणुत ॥२४॥  
 तोडङ्गणमधुवेढौ नालीपद्रश्च कुरपद्रः ।  
 स्थानेऽत्र वाणपद्रश्च पञ्च दत्ता इमे ग्रामाः ॥२५॥  
 एषां भागास्तूयः सत्रे खण्डस्फुटितसंस्कृतौ ।  
 पादमूलपरीवारपोषणे च त्रिधा कृताः ॥२६॥  
 यस्तु चतुर्थो भागः स पञ्चदशधा कृतो विभागेन  
 तत्र द्वादश विप्राः प्रतिवेदं प्रति चतुष्केन ॥२७॥  
 ब्रह्म त्रिविक्रमोऽर्कश्च विष्णुदेवस्तथाऽपरः ।  
 तथा महिरदेवश्च चत्वारो बह्वचोत्तमाः ॥२८॥  
 एवं कपर्दीपाध्यायो भास्करो मधुसूदनः ।  
 वेदगर्भश्च चत्वारो यजुर्वेदस्य पारगाः ॥२९॥  
 तथा भास्करदेवश्च स्थिरोपाध्याय एव च ।  
 त्रैलोक्यहंसो मोउड्डश्चत्वारः सामपारगाः ॥३०॥  
 भाव्यं तत्पुत्रपौत्रैश्च साग्निहोत्रैः षडङ्गिभिः  
 ण्युत्प्रेष्याद्यनासक्तैरपिट्टाकैरसंवक्तैः ।  
 यस्तु नैवविधः सत्रे यश्चापुत्रो विपत्स्यते  
 तयोरंशे प्रवेश्योऽन्यः पूर्वोक्तगुणवान्निद्वजः ॥३२॥

स चैषामेव सम्बन्धी सविद्यत्वे वियोधिकः ।

एभिरेव च सम्मत्या प्रवेश्यो न नृपाज्ञया ॥३३॥

ततो वासवनन्दीति विप्रः पुण्याहवाचकः ।

द्वौ च भागवतो नाम्ना वामनः श्रीधरस्तथा ॥३४॥

एते पञ्चदशांशा विवर्जिता दानविक्रयाधानैः ।

स्वर्वेपि च सद्भोज्या लेखकश्चायगोण्ण इति ॥३५॥

यस्तल एव प्रामो वग्गुल्लकसंज्ञितः सदेवस्य ।

बलिचरुनिवेद्यसत्रोपकरणहेतोः पृथग्दत्तः ॥३६॥

अत्र च साधिष्ठानैः सपादमूलश्च सर्वकार्याणि ।

सम्भूय विप्रमुख्यैः करणीयान्यैकमत्येन ॥३७॥

स्थितिरियं क्षितिपैः परिपाल्यतां ।

चलतु संप कृतोपकृतिक्रमः ।

ननु भविष्यति कापुनरुत्तरा

गतिरहो भवतामपि कीर्त्तिषु ॥३८॥

गजस्नानं जातं खलु चरणकुदालनमिवं

स्वयं पुण्योत्थानं यदिह परकीर्त्तिश्रतिकृताम् ।

मदक्लाम्यत्तन्वीनयनतरलान्वीक्ष्य विभवान्

धतः श्रेयः शुद्धं कुरुत ननु भोः क्षीरमदिरम् ॥३९॥

भवाब्धिधम्मं पूवकर्णधारो

बभूव देव्याः कुलशीलशाली ।

केदारनामा स इदं समग्र-

मकारयत्पुण्यमहानिधानम् ॥४०॥

श्रीशिवगुप्तो राजा हृत्वा त्रैलोक्य ...

... ...त्येन प्रादाद्गोणार्थभट्टाय ॥४१॥

भागमिद्वैकं स्थाने गुणवद्भिजभोज्यमुत्तमगुणाय ।

शास्त्रव्याख्याविदुषे विदुषे शास्त्रेषु वेदेषु ॥४२॥

# मल्लार ( जि० विलासपुर ) में प्राप्त महाशिवगुप्त बालार्जुनका ताम्र-लेख

मुद्रा:—त्रिशूलयुक्त समासीन वृषभ

लिपि:—सम्पुटशिखा ( box-headed )

ॐ स्वस्त्यशेषक्षितीशविशाभ्यासविशेषामादितमहनीयविनयसम्पन्नसम्पादितसकल  
विजिगीषुगुणो गुणवत्समाश्रयप्रकृष्टतरशौर्यप्रज्ञाप्रभावसंभावितमहाभ्युदयःकार्तिकेय इव  
कृत्तिवाससो राज्ञः श्रीहर्षदं वस्य सूनुः सोमवंशसम्भवः परममाहेश्वर मातापितृपादा-  
नुध्यात श्रीमहाशिवगुप्त राज्ञः कुशली । तरडन्शकभोगीयकैलासपुर-  
ग्रामे ब्राह्मणान् सम्पूज्य सप्रधानान् प्रतिवासिनो यथाकालाध्यासिनस्समाहर्तुं सन्निधातुं  
सप्रमुखानधिकारिणः सङ्करणानन्याश्चास्मत्पादोपजीविनः सर्वराजपुरुषान् समाज्ञापयति  
विदितमस्तु भवतां यथास्माभिरयं ग्रामः सन्निधिः सोपनिधिः सदशापराधः सर्वकरसमेतः  
सर्वपोडावर्जितः प्रतिनिपिद्ध चाटभटप्रवेश तथा । तरडन्शक प्रतिष्ठित कोरदेव  
भोम्यालककारित विहारिकानिवासी चतुर्दशार्यभिक्षुसंघाय श्रीभास्करवर्म  
मातुलविज्ञप्नया ताम्रशासनेन चन्द्राकसमकालमातापित्रोरात्मनश्च पुण्याभिवृद्धये आपादा-  
मावास्या सूर्यप्रहोपरागे उदकपूवे प्रतिपादित इत्यतश्च विधेयतया समुचित भोगभागा-  
दिकमुपनयद्भिर्भवद्भिः सुखं प्रतिवस्तव्यमिति । भाविनश्चभूमिपालानुद्दिश्येदमभिधीयतेः—  
भूमिप्रदादिवि ललन्ति पतन्तिहन्त हृत्वा महीं नृपतयो नरके नृशंसाः । एतद्वयं परि-  
कलय्य चलाञ्चलक्ष्मीमायुस्तथाकुरुतयद्भवतामभीष्टम् । अपिच ।

रश्नापालनयोस्तावन् फले सुगतिदुर्गती ।

कोनाम स्वर्गमुत्सृज्य नरकं प्रतिपद्यते ॥

व्यासगीतांश्चात्रश्लोकानुदाहरन्तिः—

( १ ) अग्नेरपत्यं

( २ ) पटिवर्ष

( ३ ) बहुमिवसुधादत्ता

( ४ ) स्वदत्तां परदत्तां वा.....

मुद्रा:—

राज्ञः श्रीहर्षगुप्तस्य सूनोः सद्रूपशालिनः ।

शासनं शिवगुप्तस्य स्थितमासन्नस्थितेः ॥

## महाभवगुप्तराजदेव का ताम्र-लेख ।

( अर्धचन्द्र तथा वृषभाङ्कितमुद्रासह )

ॐ नमः शिवाय ॥ स्वस्ति **किसरकेल्लाममावासितमहाविजयकट-**

**कात्परममाहेश्वरमातापितृपादानुध्यातमहाराजधिराजपरमेश्वरपरमभट्टारकसोमकुलनिलक-**

**स्त्रिकलिङ्गाधिपति श्रीमहाभवगुप्तराजदेवः कुशलो ॥ पृथुरा**

भुक्त्यन्तःपाति लिङ्गिर मामे ब्रह्माणान्सम्पूज्य तत्प्रतिनिवासिकुटुम्बिनः समाहृतं

सन्निधातुं दण्डपाशिक चाट भट्टराजवल्लभैर्दोन्सर्वान्समाज्ञापयति विदितमस्तुभवतां यथा

स्माभिस्सनिधिः सोपनिधिस्सदशापराधो निषिद्धचाटभट्टप्रवेशः सर्वोपरिकरकरादान

समेतसर्वपोडापरिवर्जितः **कपिष्ठलगोत्राय** एकार्षे वशिष्ठप्रवराय मैत्रायिणी

शाखाध्यायिने मध्यदेशमधुरविनिर्गत**उल्लखेट**वास्तव्यभट्टग्राहणायचक्रधरसुताय सिङ्ग

सङ्क्रान्तौ मातापित्रोरात्मनश्च पुण्याभिवृद्धये सलिलधारापुरःसूरेण चन्द्रतारकार्क

क्षितितलममकालोपभोक्तुन्ताम्रशामननाकरीकृत्य प्रतिपादितोयमित्यवगत्य समुचित

भोगभागकरहिरण्यकमुपनयद्भिभवद्भिः सुखेन प्रतिवस्तव्यमिति ॥

भाविभिश्च भूपतिभिर्धर्मगौरवादस्मदनुरोधान स्वस्वदत्तिरिवानुपालनीया तथा  
चैवम्पठ्यते धर्मशास्त्रे ॥

बहुभिर्वसुधादत्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तम्यतस्य तदाफलं ॥

माभूदफलशङ्कावः परदत्तेति पार्थिव

स्वदानात्फलमानन्त्यम्परदत्तानुपालने ॥

भूमिं यः प्रति गृह्णाति यश्चभूमिं प्रयच्छति ।

उभौ तौ पुण्यकर्माणौ नियतौ स्वर्गं गामिनौ ॥

पष्टिं वर्षं सहस्राणि स्वर्गं मोदति भूमिदः

आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

सुवर्णमेकं गार्ग्येकाम्भूमेरप्यर्द्धमङ्गुलम्

हरन्नरकमायाति यावदाहूतं सम्प्लवम् ॥

अग्नेरपत्यं प्रथमं सुवर्णं भूर्देव्यावी सूर्यसुताश्च गावो

वत्सास्त्रयस्तेन भवन्ति लोका यत्काश्चनङ्गाश्च महीश्चदणान् ॥

सामान्योऽयं धर्मसंतुर्पाणां काले काले पालनीयो भवद्भिः ।  
 सर्वनितान्भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः ॥  
 इति कमकदलाम्बु बिन्दुलोलां श्रियमनुचिन्त्य मनुष्य जीवितञ्च ॥  
 सकलमिदमुदाहृतञ्च बुध्या नहि पुरुषः परकीर्तयो विलोप्याः ॥

प्रवर्द्धमान विजयराज्य संवत्सरे एकादशमे भाद्रपदवदि दिन ६ महासन्धिविप्रहीक  
 श्रीकृष्णस्तेन देवदत्तस्य मुतेन अयोध्यापुरविनिर्गतेन लिखितमिदं शासनम् ॥  
 यदि अक्षर परिभ्रष्टं मात्राहीनस्तु यद्भवेत् ।  
 क्षन्तुमर्हसि विद्वान् न कस्य स्मरलनिमनः ॥

## महाभवगुप्तजनमेजयका ताम्रपत्र ।

( कोशलदेशे पोवा विषयीय रण्डा ग्राम-दान )

ॐ स्वस्ति । श्रीमान् आराम समावामितो विजयकटकान् । परमभट्टारक  
 महाराजाधिराजपरमेश्वर श्रीशिवगुप्तदेवपादानुध्यात परममाहेश्वर परमभट्टारक  
 महाराजाधिराज परमेश्वर सोमकुलतिलकः त्रिकलिङ्गाधिपति महाराजाधि-  
 राज श्रीमहाभवगुप्तदेवः कुशली । कोशल देशे पोवा विषयीय रण्डा  
 ग्रामे तथा अलाण्डला ग्रामे ब्राह्मणान् संपूज्य तद् विषयीयान् यथाकालाध्यासिनः  
 समाहूतं सन्निधातुं नियुक्तकाधिकारिकदण्डपाशिकचाटभटपिशुनवेत्रिकावरोधजनराणक  
 राजपुत्रराजबलभादीन सर्वान् समाज्ञापयति । विदितमस्तु भवतां यथास्माभिरयं ग्रामः  
 सानिधि सोपनिधि × × × × सगर्तोषरः सजलस्थलसहितः प्रतिनिषिद्ध-चाटभट  
 प्रवेशः । टकारि-विनिर्गताय कोशले तुरङ्गनावास्तव्याय भरद्वाज गोत्राय  
 वार्हस्पत्याङ्गिरसप्रवराय वाजसनेयशाखाध्यायिने भट्ट श्रीमहत्तम साधारणाय  
 भट्ट श्रीशोभन सुताय सलिलधारा पुरस्सरमाचन्द्रतारकार्क इत्यादि ।

# महाभवगुप्तजनमेजयके ३१ वें संवत्सर में प्रदत्त

( तुलेण्डा ग्राम-दान )

चौद्वार (कटक) में प्राप्त ताम्र-शासन ।

ॐ स्वस्ति । श्रीमन् आराम-समावसितः श्रीमतोविजय कटकान् । परमभट्टारक  
महाराजाधिराज परमेश्वर श्रीशिवगुप्त पादानुध्यात प. भ. म. प. सो. कु. दि. त्रिः मः  
श्रीमहाभवगुप्त राजदेवः कुशली ।

कोशउ देशे सम्मानि विपयीय तुलेण्डा ग्रामे टकारि विनिर्गताय कोशले  
सर्ववाधाशून्याय भरद्वाजगोत्राय बाह्मपत्याङ्गिरसप्रवराय वाजपनेय शाखाध्यायिने भट्ट  
श्रीमहोत्तम साधारणाय भट्ट श्रीखगदेवमुताय ।

श्रीमहाभवगुप्त पादपद्मप्रवर्द्धमाने विजयराज्ये एकत्रिंशत्तमे संवत्सरे  
मार्गशीर्ष शुक्लत्रयोदशीदिने

Composer महकदत्त

Engraver माधव

## महाभवगुप्त जनमेजयराजदेव के वक्रतेन्तली-ताम्रपत्र

ॐ स्वस्ति । सुवर्णपुर-समावसितश्रीमतो विजयस्कन्धावारात् । परम भट्टारक  
महाराधिराज-परमेश्वर श्रीशिवगुप्तदेवपादानुध्यात परममाहेश्वरपरमभट्टारकमहाराजाधि-  
राज परमेश्वर सोम-कुल-तिलक त्रिकलिङ्गाधिपति श्रीमहाभवगुप्तराजदेवः  
कुशली । लुप्ततरा खण्डीय वक्रतेन्तलीग्रामे ब्राह्मणान् संपूज्य तन् प्रतिनिवासि  
कुटुम्बिनस्तद्विपयीय यथा कालाध्यामिनः समादत्तं सन्निधानं दण्डपाशिक पिशुन  
वेत्रिकावरोधजन राजवल्लभादीनन्याश्च चाटभटजातीयान् समाज्ञापयति विदितमस्तु  
भवताम् यथा अस्मामिरयं ग्रामः सन्निधिः सोपनिधिः सर्ववाधाविवर्जितः सगर्तोपरः  
साम्रमधूकः सजलस्थलः सर्वोपरिकरादानसहितः प्रतिनिशिद्वाटभटप्रवेशश्चतुःसीमा

पयन्तः कौण्डिन्य गोत्राय मेत्रा वरुणा वभिष्ठ प्रवराय छन्दोग चरणाय राढाकंवल्लिकन्दर-  
विनिर्गताय मेरण्डावास्तव्याय भट्टपुत्राय जातरूप नाम्ने भट्टपुत्राय श्रीवच्छसूनवे  
सलिलधारापुरःसरमाचन्द्रतारककक्षिनिसमकालोपभोगार्थं मातापित्रोरात्ममनश्च पुण्य-  
यशोभिद्वये विशुमनि संक्रान्त्या ताम्रशासनेनाकरोकृत्य प्रतिपादित इत्यवगत्य  
ममूचितभोगभागकरहिरण्यादिकमुपनयद्विर्भवद्विः सुखेन प्रतिवस्तव्यमिति । भाविभिश्च  
भूपतिभिरार्हत्तरियमम्मदीय धर्मगौरवादस्मयनुरोधाच्च स्वदत्तिरिवानुपालनीया । तथा  
चोत्तम धर्मशास्त्रे

वहुभिर्बन्धुभादन्ता राजभिः सगरादभिः  
यस्य यस्य यदा भूमिस्तस्य तस्यतदा फलम् ॥  
माभूदफलशङ्कावः परदत्तेति पार्थिवाः ।  
स्वदानात्फलमानस्यमपरदत्तानु पालने ॥  
पष्टि वर्षे सहस्राणि स्वर्गे मोदति भूमिदः ।  
अक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥  
अग्नेरपत्यं प्रथमं सुवर्णं  
भूर्वर्षणवी सूर्यमृताश्च गावः  
यः काञ्चनम् गाञ्च महीञ्च दद्यात्  
दत्ताग्रयः तेन भवन्ति लोकाः ॥  
अम्फोटयन्ति पितरः प्रवल्गयन्ति पितामहाः  
भूमिदत्तकुटे ज्ञानः मनस्त्राता भवप्यति ॥  
भूमि यः प्रतिग्रह्णाति यश्च भूमिं प्रयच्छति  
उभौ तौ पुण्यकर्मागौ नियतं स्वर्गगामिनौ ॥  
नडागानाम् सहस्रं ण वाजपेय शतेन च  
गवाम् कोटिं प्रदासेन भूमिहर्ता न शुध्यति ॥  
हरते हारयते यस्तु मन्दबुद्धिस्तमोवृत्तः  
स वद्धो वरुणः पार्श्वैः तिर्यग्योनिं च गच्छति  
स्वदत्तां परदत्तां वा यो हरेत् वसुन्धराम् ।  
स त्रिष्टासां कृमिः भूत्वा पच्यते पितृभिः सह ॥  
आदित्यो वरुणो विष्णुर्वह्ना सोमो हुतासनः  
शूलपाणिस्तु भगवान् अभिःतन्दन्ति भूमिदम् ॥

सामान्योऽयं धर्मसेतुर्नृ पाणाम्  
 काले काले पालनोयो भवद्भिः  
 सर्वानेतान भाविनः भूपतीन्द्रान्  
 भूयो भूयो याचने रामचन्द्रः ॥  
 इति कमलदलाम्बुविन्दुलोलाम्  
 श्रियमनुचिन्त्य मनुष्यजीविनश्च ।  
 सैकलमिदमुदाहृतश्च बुद्धा  
 नहि पुरुषैः परकीर्तयो विलोप्याः ॥

परमभट्टारक महाराजाधिराजपरमेश्वरश्रीजनमेजयदेवस्यविजयराज्ये संवत्सरे  
 तृतीये श्रावण मास सितपक्षपंचम्यां यत्राङ्कितो संवत् ३ श्रावण सुदि ५ ।  
 लिखितमिदं शासनम् महामन्धिविग्रह प्रतिबद्ध  
 कायस्थ कोइ घोषेन वल्लयोपगुतेन संग्रामेन ।  
 उत्कीर्णं शासनमिति रयण औभा मुतेन मङ्गलं महाश्रोः ।

(From B. C. Mazumdar's 'Sonepur Tract')

ययाति केसरी या महाशिवगुप्त ययातिराजदेव

का कटकस्थ ताम्रशासन ।

ओं । स्वस्तिप्रेमनिरुद्धमुग्धमनसोः स्फारीभवच्चक्षुषो  
 यूनीर्यत्र विचित्रनिर्भररत्नक्रीडाक्रमं तन्वतोः ।  
 विन्लिन्नोऽपि कृतानिमात्रगुलकैराविर्भवत् सीतकृतं  
 राश्लेपैर्गल्पितकृमैः स्मररसः कामं मुहुस्ताव्यते ॥१॥  
 यत्राश्लेषविशेषरूपमहिमाऽपास्ताप्सरःकान्तिभि  
 जतिर्प्या कलङ्केष्वपि प्रणयिनः कर्णोन्पल्लेस्ताडिताः ।  
 जायन्ते प्रविशन्ति स्मरशर प्रोत्थितापितान्तर्व्यथाः  
 सान्द्रस्वेदजलावसेचनवशान्निर्यातिरोमाङ्कुराः ॥२॥  
 अत्युत्तुङ्गकरीन्द्रदन्तमुसलैः प्रोद्भासितोच्चैश्चरै  
 ध्वान्तध्वंसननिष्फलीकृतशरच्चन्द्रोदयैः सर्वदा ।  
 यत्रासीदसनीजनस्य विशदं मुक्तामयं मण्डनम्  
 संकेतास्पदमप्यतीवधवलं प्रासादशृङ्गाग्रतः ॥३॥

महानदीतुङ्गतरङ्गमङ्ग

स्फारोच्छलच्चूछीकरवद्भिरारान् ।

यस्मिन् रतासक्तिमदङ्गनानां

श्रमापनोदः क्रियते मरुद्भिः ॥४॥

तत्सर्वं श्रीविनीतपुरात् ।

लोकत्रयं प्रथितशुभ्रयशोवितानं

व्याप्ताष्टदिक् प्रसभनिर्जितवंरिवर्गः ।

राजावभूव भुवि भावितभव्यमूर्तिः

श्रीमान् सरोजवदनो जनमेजयाख्यः ॥५॥

निर्द्धारितारिकरिक्कुम्भसमूहमुक्त

मुक्ताफलप्रकरयुक्तनग्राप्रधारः ।

तस्मादजायतजगत्तूयगीतकीर्तिं

हंलाविनिजितरिपुर्नृपतिर्ययातिः ॥६॥

यः शृङ्गाप्रविदारितद्विपघटाकुम्भस्थलादुल्लसन्

मुक्ताजालविभूषितं प्रतिगणं पृथ्वीवधूरःस्थलम् ।

चक्रं चारुतरां नराधिपशिरोरत्नांशुजालामला

यत्पादाभ्युज्जरेणवः समतया तद्रश्मिलक्ष्मीं दधुः ॥७॥

× × × × × × × × × ×

परममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलनिलकण्ठिकलिङ्गाधिपति-  
श्रीमहाभवगुप्तराजदेवपादानुध्यात-परममाहेश्वर-परम-भट्टारकमहाराजाधिराज  
परमेश्वरसोमकुलनिलकण्ठिकलिङ्गाधिपतिश्रीमहाशिवगुप्तः कुशली ।

दक्षिणकोशलायामरडविपयीयचान्द्रग्रामे तद्विपयीय ब्रह्मणान् संपूज्य  
यथाकालाध्यासिनः समाहर्तु-सन्निधातु... ..

परममाहेश्वरपरमभट्टारकमहाराजपरमेश्वरसोमकुलनिलक .....त्रिकलिङ्गाधिपति  
श्रीययातिराजदेवप्रवर्द्धमान विजयराज्ये नवमे संवत्सरे ज्येष्ठसितत्रयोदश्यां...

द्वितीय महाभवगुप्त श्रीभीमरथका कटकवाला

ताम्र-लेख ।

ॐ स्वस्ति प्रेमनिरुद्धमुग्धमनसोः स्फारीभवच्छुभोः इत्यादि (प्रथम तीन श्लोक)

**महानदीतुङ्गनरङ्गभङ्ग**

स्फारोच्छलच्छीकरवद्विरारान्

यस्मिन् रतासक्तिमदङ्गनानाम्

श्रमापनोदः क्रियते मरुद्भिः ॥

**तस्मान् श्रीययातिनगरात् ॥**

लोकत्रयप्रथितशुभ्रयशोविनान्

व्याप्तप्रदिक् पसभनिर्जितवैरिवगोः ।

राजा बभूव भुवि भावित भव्यमूर्तिः

श्रीमान् मरोजवदनो **जनमेजया**ख्यः ॥

निर्हारितारिकरिकुम्भसमूहमुक्त-

मुक्ताफलप्रकरदत्तरथांगधारः ।

तस्मादजायत जगन्नयगीतकीर्तिं

**हंलाविनिर्जितरिपुर्नृपतिर्ययातिः ॥**

यत्खड्गग्रासविपातितद्विपघटाकुम्भस्थलादुल्लसन्

मुक्ताजालविभूषितं प्रतिरणं पृथ्वीवधूरःस्थलं ।

शश्वद्भारनमन्नराधिपशिरोरत्नांशुजालामला

यत्पादाम्बुजरेणवः समनया तद्रश्मिलक्ष्मीं दधुः ॥

माण्डलोलालिमालाकुलकरटपुटस्यन्दिदानप्रवाहान्

सिन्दूरारक्तकुम्भान् सितपृथुलरदान् कामदेवादिसंज्ञान् ।

जित्वा जावालमाजौ पतितसुरबधूविस्मयस्मेरवक्त्रः

खड्गो त्रिशत्करीन्द्रान् शरानिकरहतारोहकान् अप्रहीदयः ॥

पुत्रस्तस्य बभूव धर्मनिरतः**श्रीभीमपूर्वो रथः**

ख्यातः क्षमापतिसेव्यमानचरणश्रूडामणिभूभुजाम् ॥

योऽसौ शौचमहाधनोऽपि समरे लक्ष्मीं परेषां वलान्

जग्राह क्षतवैरिवर्गविभवः सौन्दर्यशोभास्पदम् ॥

**परममाहेश्वर परमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपति**

ः प्रेमहाशिवगुप्तराजदेवपादानुध्यातपरममाहेश्वरपरमद्वारक महाराजाधिराज-  
परमेश्वरसोमकुलतिलकत्रिकलिंगाधिपतिश्रीमहाभवगुप्तराजदेवः कुशली ॥

कोसलशाखगच्छन्हाविपयीय गौडसिमिणिल्लि ग्रामे तद्विपयीय ब्राह्मणान्  
संपूज्य ममाहर्त् सन्नियुक्ताधिकारिकदण्डपाशिकपिशुनवेत्रिकावरोधजनराक्षीराणकराजपुत्र  
राजवल्लभादीन् सर्वान् समाज्ञापयति विदितमेतद् भवतां यथास्माभिरयं ग्रामः सन्निधि  
मोपनिधिः सर्वबाधाविर्वर्जितः सर्वोपरिकरादानसहितः चक्षु साम्रमधूकः सगर्तोपरः  
सजलस्थलः श्रावस्ती मण्डले काग्रील्लीभट्ट ग्राम विनिगंताय कोसले देवीभोग  
विपयीय सींगोआ ग्राम वास्तव्याय कौशिकगोत्राय विश्वामित्रदेवरात औदत्य प्रवराय  
कौथुम चरणाय छान्दोग्य शाखाध्यायिने भट्टपरमेश्वरपोत्राय भट्टवसिष्ठमुताय राणक  
श्रीरक्षोनाम्न सूर्यग्रहणे मलिलधारापुरःसरमाचन्द्रतारकार्कश्रितिसमकालोपभोगार्थं माता-  
पित्रोरात्मनश्च पुण्य यशोभिविवृद्धये ताम्रशामनेनाकरीकृत्य प्रतिपादित इत्यवगत्य समुचित  
करनिकरभागभोगादिकमुपनयद्विः सुखेन प्रतिवस्तव्यमिति । भाविभिश्चभूपतिभिः  
दन्तिरियं अस्मदीय धर्मगौरवादस्मदनुरोधाच्च स्वदन्तिरिवानुपालनीया । तथा चोक्तं  
धर्मशास्त्रे —Here follow the usual imprecatory verses.

येनात्यन्तसुरामुराधिपगुरुः प्रज्ञाभिमानंजितो  
राक्षारोपितराज्यभारमतुलं यश्रावहल्लोलया ।  
यस्यासीन्नयविक्रमद्वयमपि त्रेयान् सन्वा सर्वदा  
स श्रेयान् धृतसान्धिविग्रहपदः श्रीसिंहदत्तः कृती ॥

नाम्ना मंगलदत्तेन कायस्थेन स.....

परममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिंगा-  
धिपति श्रीभीमरथ देवस्य प्रवर्द्धमानविजयराज्ये तृतीयसंवत्सरे मार्गशीर्षमासीय  
शुक्लपक्षे तिथौ तृतीयायां यत्राङ्केनापि संवत् ३ मार्ग सुदि ३ विज्ञातिमधुमन्लेन  
उत्कीर्णम् ॥\*

# महाभवगुप्तजनमेजयराजदेवका सतल्लमाग्रामेदानवाला ताम्रलेख

पञ्चासीना गजलक्ष्मीमुद्रा ( चकाकार )

ॐ स्वस्त्यनेकवरविलासिनीचरणनूपुररवोद्भान्तभत्तपारावतकुलात् सकलदिगन्तरा-  
गतवन्दिजनविस्तारिष्कीर्तेः श्रीमतो मूरसीन्नः ।

अस्ति क्षोणीश्वराणाममलमणिरुचामन्वयान् कौस्तुभाभः

शौर्यत्यागाम्बुराशिर्विरचितविधिद्वानशुभ्रोक्ताभ्रः ॥

श्रीमान् जन्मेजयाख्यस्त्रिदशपतिसमः कृत्स्नगां भोक्तुकामः

प्रख्यातद्वेपिवंशप्रविदलनपटुर्भूपतिः सोमवंशे ॥

सोऽयं परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमहाशिवगुप्तराजदेवपादानुध्यातपरम-  
भट्टारकमहाराजाधिराजपरमेश्वरसोमकुलनिलकस्त्रिकलिङ्गाधिपतिश्री महाभवगुप्त-  
राजदेवः कुशली ।

कशलोड़ाविषयप्रतिबद्धसतल्लमाग्रामे ब्राह्मणान् संपूज्य तत्प्रतिनिवासि  
कुटुम्बजनपदान् तद्विषयीययथाकालाध्यासिनः समाहर्तृसन्निधातृचाटभटपिशुनवेत्रिका  
वरोधिराजवल्लभादीन् सर्वान् राजपादोपजीविनः समाज्ञापयति । विदितमस्तु भवतां  
यथास्माभिरयं ग्रामः सन्निधिः सोपनिधिः सर्वबाधाविवर्जितः सर्वापरिकरदानसहितः  
साम्रमधूकः सगर्तोषरः प्रतिनिषिद्धचाटभटप्रवेशः चतुःसीमाविच्छिन्नः गौतमगोत्राय  
गौतमाङ्गिरसौतथ्यत्रार्षेयप्रवराय त्राजसनेगिमाध्यन्दिनशाखाध्यायिने ओढ्रदेशे  
पुरुषमण्डपमामविनिर्गताय मुरुजुंगग्रामवास्तव्याय भट्टपुत्रश्रीसान्थकरनाम्ने  
धृतिकरसुताय सलिलधारा पुरस्सर आचन्द्रतारकार्कक्षितिसमकालोपभोगार्थं माता-  
पित्रोरात्मनश्च पुण्ययशोभिवृद्धये ताम्रशासनेनाकरोक्त्य प्रतिपादित इत्यवगत्य समुचितभोग-  
भागकरहिरण्यादिकमुपनयद्भिर्भवद्भिः सुखेन प्रतिवस्तव्यमिति । भाविभिश्चभूपतिभिर्दत्ति-  
रियमस्मदीयधर्मगौरवादस्मदनुरोधाच्च स्वदत्तिरिवानुपालनीया । तथाचोक्तं धर्मशास्त्रे ।

Verses quoted here are identical with verses on pp. 28-29 with the exception of verse 8 which is omitted in this grant.

परमभट्टारकमहाराजधिराजपरमेश्वरसोमकुलनिलकण्ठिकलिकलाधिपति श्रीजनमेजय  
 दैवस्य विजयराज्ये संवत्सरे अष्टमे कार्तिकमाम द्वितीयपक्षे तिथौ द्वादश्यां यत्राङ्कनोऽपि  
 संवत् ८ कार्तिक शुद्ध १२ । दुतकश्च महामहत्तमः भट्टश्रीसाधारणः  
 शोभनसुतः । लिखितमिदं शासनं महासान्धिविग्रहिक राणकश्रीमहदत्तधारदत्तमुत्तमप्रतिवद्वेन  
 कायस्थ-आह्वयेन कैलाममुतेन । उत्कीर्णं संप्रोमेन रयणाआम्हामुतेन ।

## विनीतपुरके महाशिवगुप्त ययातिराजदेवका ताम्र-शासन

ओं स्वस्ति श्रीमतो विनीतपुरात् । परमभट्टारकमहाराजधिराजपरमेश्वर  
 महाभवगुप्तराजदेवपादानुध्यानपरममाहेश्वरपरमभट्टारकमहाराजधिराजपरमेश्वर सोमकुल-  
 निलकः त्रिकलिकलाधिपतिश्रीमहाशिवगुप्तराजदेवः कुशली । कोशल-  
 देशप्रतिबद्धः “गमुटपाट” चोत्तरपट्टीय “निविण्डा” ग्रामं ब्राह्मणान् संपूज्य  
 तद्विपयीयान् यथाकालाध्यामिनः समाहृतृमन्त्रिधातृयुक्ताधिकारिकदण्डपाशिकाटभट  
 पिशुनवेत्रिकावरोधजनराणकराजपुत्रराज्जीराजवधभादान् सर्वान् राजपादोपजीविनः-  
 समाज्ञापयति । विदितमस्तु भवताम् यथाऽम्माभिरयं ग्रामः सनिधिः सोपनिधिः  
 सदशापराधः सर्वबाधाविर्वाजितः सर्वोपरिकरादानमहितचतुःसीमापयन्तः साम्रमधुकः  
 मगतोषरः सजलस्थलः प्रतिनिविद्धचाटभटप्रवेशो भारद्वाजसगोत्राय आगिरसवाहस्पत्य  
 भारद्वाजप्रवराय हुलासशर्मणः पौत्राय नारायणशर्मणः पुत्राय भटपरोली  
 विनिर्गताय कोशलीयमरमेण्डापामवास्तव्याय श्रीपुण्डरीकशर्मणे दीक्षिताय  
 गमुटपाटमण्डले उत्तर-पल्लिकायां निविन्नाग्रामः सलिलधारापुरस्सरमाचन्द्र-  
 तारकार्कस्थितिसमकालोपभोगार्थं मातापित्रोरात्मनश्च पुण्ययशोवृद्धये ताम्रशासनेनाकरी-  
 कृत्य प्रतिपादित इति अवगम्य समुचितभोगभागकरहिरण्यादिप्रत्यायनमुपनयद्विभवंद्रिः  
 मुखेन प्रतिवस्तव्यमिति । भाविभिश्च भूपतिभिर्दतिरियमस्मदीयधर्मगौरवादस्मदनु-  
 रोधाच्च स्वदत्तिरिवानुपालनीया ।

Verses quoted are identical with those given on pp 28 29, with  
 one additional verse which is numbered nine in the present record and  
 runs as follows :—

सुवर्णमेकं गामैकां भूमेरप्यधमकुलम् ।

हरन्नरकमायाति यावदाभूतसंप्रवः ॥

परममाहेश्वरपरमभट्टारकमहाराजधिराजापरमेश्वरसोमकुलतिलकः त्रिकलिङ्गा-

धिपतिश्रीमद्ययातिराजदेवस्य पादानुप्रवर्धमानविजयराज्ये पञ्चदशसंवत्सरे  
मार्गशीर्षमासे शुक्लपक्षे त्रयोदश्यां तिथौ संवत् १५ मार्गसुदि १३  
लिखितमिदम् शासनं महासान्निधिविप्रहिकराणकश्रीचारुदत्तस्यावगतेन महा-  
क्षपटलकः श्रीउद्धवनागेनाल्लवनागसुतेनोत्कीर्णं ठक्कुरपनाकेनेति । सम्पदो  
जलजपर्णजलाभा जीवितं मरण-सन्ततिसंस्थम् भोगभुक्तिरचिराय विलोक्य कीर्तयो  
नृपतिभिर्नविलोप्या इति ॥

कोदोपाली ( सम्बलपुर ) में प्राप्त राणक

श्रीपुञ्ज(वोडसुतः) का ताम्र-पत्र

ओं स्वस्ति । श्रीययातिनगरे परममाहेश्वरपरमभट्टारकमहाराजाधिराज-  
परमेश्वरसोमकुलतिलकः त्रिकलिङ्गाधिपति श्रीमहाशिवगुप्तराजदेवपादानुध्यात-  
परममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वरसोमकुलतिलकः त्रिकलिङ्गाधिपति-  
श्रीमहाभवगुप्तराजदेवमहीप्रवर्द्धमानकल्याणविजयराज्ये त्रयोदशसंवत्सरे  
अत्राङ्क संवत् १३ । वामण्डापाटीसमावासकात् परममाहेश्वरमठरवंशोज्ज्वलकुलतिलक  
कालेश्वरीवरलब्ध प्रसादपञ्चदशपल्लिकाधिपति समधिगत पञ्चमहाशब्दमाण्डलिकराणक  
श्रीपुञ्ज ( वोडसुतः ) कुशली ।

\* ( मुद्रा )—जलजात (water bird) पक्षी के नीचे "राणक श्रीपुञ्ज" in Nagari Characters.

## पटना (बलांगोर) में प्राप्त महाशिवगुप्त ययाति- राजदेवका ताम्र-लेख

श्रीमान् महाराजा साहव पटना स्टेट ( बलांगोर ) के अधिकारमें  
ॐ स्वस्ति प्रेमनिरुद्धमुर (नानमो) स्फारीभवच्छुपाः ( पथम मान श्लोक as given  
on pages 29 & 30)

माश्लोलालिमालाकुलकरटपुटस्यन्दिदानप्रवाहान  
मिन्दृरारक्तकुम्भान सितपृथुलरदान कामदेवादि संज्ञान ।  
जित्वा जापालमानौ जनिनमुरवधूविस्मयस्मेरवक्तः  
स द्वा त्रिशत् करीन्दान शरनिकरहनारोहकानग्रहीयः ॥८॥

परममाहेश्वर परमभट्टारकमहाराजाधिराजसोमकुलनिलकः त्रिकलिङ्गाधिपति  
श्रीमहाभगवत्पुत्रराजदेवपादानुध्यातः परममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वर  
सोमकुलनिलकः त्रिकलिङ्गाधिपति श्रीमहाशिवगुप्तराजदेवः कुशली ॥

पणवत्यां तेलातट्टु विपयीय ल्लुत्तरुमा ग्रामे तद्विपयीय  
ब्राह्मणानाञ्जय तद्विपयीय यथाकालाध्यामिनः समाहृतं सन्निधानृतनियुक्ताधिकारिकदण्ड-  
पाशिकभट्टपिशुनवेत्रिकावरोधनजनराज्जीराजपुत्रराणकराजवल्लभादीन् सर्वान राजपादोप-  
जोविनः समाज्ञापयति त्रिदिनमस्तु भवतां यथास्माभिरयं ग्रामः सन्निधिस्सोपनिधिः  
सत्तवाधाविवर्जितः सर्वोपरिकरादानसहितः चतुर्मीमापर्यन्तः साम्रमधुकः सगत्तोषरः  
सजलस्थलः प्रतिनिपिद्धचट्टभट्टप्रवेशः कौशिकगोत्रायदेवरान औदकविश्वामित्रप्रवरान  
गौतमशास्त्राध्यायिने श्रावस्तिमण्डले कामिली विनिर्गन्ताय × × ×

अन्तरडी वास्तव्याय परमेश्वर नष्ट्रं, सिद्धेश्वरसुताय भट्टश्रीमहोदधये  
उदकधारापुरःसरम् आचन्द्रनारकार्क क्षितिसमकालोपभोगार्थं मातापित्रोरात्मनश्च  
पुण्ययशोभिर्द्वये ताम्रशासनेनाकरीकृत्य प्रतिपादितः etc etc.

Here follow the usual imprecatory verses. The last sloka refers  
to सिंहदत्तः the minister of peace and war for कोसल, called कोसलीय  
लन्धिबिमहीक । It ends with the following lines त्रिकलिङ्गाधिपति श्रीमद्य-  
यानिदेवस्यप्रवर्द्धमानविजयराज्यंऽष्टाविंशतिमे संवत्सरे भाद्रपदमासे सितपक्षे तिथौ  
पञ्चम्या यत्राह्णेपि संवत् २८ भाद्रपद सुदि ५ शिवम् ॥

charter written by कायस्थ सूर्यसेन ।

charter engraved by मधुमल्लेन ।

३. तेलातट्टु was in Kosala c f कासलदेशे तेलातट्टुविषये डेलाहसीपामे Charter  
No. 1. J. A. S. B. (1905)

## शरभपुर के महासुदेवराजका ताम्रशासन खरियार ( जिला—रायपुर ) में प्राप्त

स्वस्ति । शरभपुरात् । विक्रमोपनतसामन्तमकुटचूडामणिप्रभाप्रसंक्राम्बुधौतपाद-  
युगलो रिपुविलासिनीसीमन्तोद्धरणहेतुर्वसुवसुधागोप्रदः परमभागवतो मातापितृ-  
पादानुध्यातः श्रीमहासुदेवराजः । क्षितिमण्डाहारीयनवन्नक  
एतत्प्रावेश्यशाम्बिलकयोः प्रतिवाङ्मिन्दुस्मिनस्समाज्ञापयति विदितमस्तु वो कथा  
स्माभिरेतद्ग्रामद्वयं त्रिदशपतिसदनसुखप्रतिष्ठाकरं यावद्विशशिताराकिरणप्रतिहत-  
घोरान्धकारं जगद्वतिष्ठते तावदुपभोग्यस्सनिधिस्पोपनिधिरचाटभटप्रावेश्यस् सर्वकरवि-  
मर्जितो मातापित्रोरात्मनश्च पुण्याभिवृद्धये वाजसनेयकौशिकसगोत्रविष्णुस्वामिन  
स्ताम्रशासनेनातिसृष्टः । ते यूयमेवमुपलभ्यास्याज्ञाश्रवणविधेया भूत्वा यथोचितं  
भोगभागमुपनयन्तस्सुखं प्रतिवत्स्यथ । भविष्यतश्च भूमिपालाननुदर्शयति ।

The verses quoted are identical with those on p. 4).

इति स्वमुखाज्ञया । संवत्सर २ श्रावण दि २० + ६ उत्कीर्णं ताम्रशासनं  
द्रोणसिद्धे न ॥

प्रसन्नार्णवसंभूतमानमात्रेन्दुजन्मनः ।

श्रीमत्सुदेवराजस्य स्थिरं जगति शासनम् ॥

## आरङ्ग ( जिला—रायपुर ) में प्राप्त महासुदेव का ताम्र-लेख

( आरङ्गके भागीरथी सोनकर के अधिकार में )

१६२६ में प्राप्त ।

ॐ स्वस्ति शरभपुरात् विक्रमोपनतसामन्तमकुटचूडामणिप्रभाप्र  
सेकाम्बुधौतपादयुगलो रिपुविलासिनीसीमन्तोद्धरणहेतु-

र्वसुवसुधागोप्रदः परमभागवतो मातापितृपादानुध्यातः

**श्रीमहासुदेवराजः** तोसडुमुन्मेषशिविलिङ्गके प्रतिवासि  
कुटुम्बिनस्समाज्ञापयनि विदितमस्तु वो यथायं ग्राम-

PLATE II (1st side)

स्त्रिदशपतिमदनमुखप्रतिष्ठा (क) रो यावद्रविशशितारारिकरणप्रति-  
हनधोरान्धकारं जगदवतिष्ठते तत्प्रदुपभोग्यस्मनिधिमोपनिधि-  
रचाटभटप्रावंश्यस्सर्वकरविमर्जितः **प्रतिहारभोगिह्येन** माता-  
पित्रोरालम्बनश्च पुण्याभिवृद्धयं कान्यायनमगोत्रमाध्यन्दिनवाज-  
मनेय **यज्ञस्वामिने** अध्यर्द्धांशेन भारद्वाज **कुमार वत्स** आत्रे-

PLATE II ( 2nd side )

यकाण्ववाजसनेय**यज्ञस्वामिनौ** प्रत्यंशेन कान्यायन**विशाख**  
**स्वामिकौशिकमध्यन्दिनगोलस्वामि** एवं **दामोदरस्वामि-**  
**दामस्वामि** भारद्वाज**पञ्चालस्वामि** दीक्षिता**यनीकान्** प्रत्यर्धांशे-  
न ताम्र-शामनेनातिमृष्टोभूत्वाऽस्माभिरनुमोदितः । ते यूयमेवमुपलभ्यपा-  
पाज्ञाश्रवणविधेया भूत्वा यथोचितं भोगभागनुपनयन्तस्सुखं  
प्रतिवर्त्स्यथ । भविष्यन्श्च भूमिपाननुदर्शयनि

PLATE III

The verses are identical with those given on page 41

स्वमुखाज्ञया संवत् ७ वैशाख दि २०-६

उत्कीर्णं द्रोणमिह्येन ।

The seal is circular and forms a part of the charter. Its legend is partly damaged

**रायपुर मे' प्राप्त महासुदेवराजका ताम्रशासन**

ॐ स्वस्ति । शरभपुरात् । विक्रमोपनतसामन्तमकुटचूडामणिप्रभाप्रसेकाभ्युद्योत-  
पादयुगलो रिपुविलासिनोसीमन्तोद्वरणहंतुर्वसुवसुधागोप्रदः परमभागवतो मातापितृ-  
पादानुध्यातः **श्रीमहासुदेवराजः** । पूर्वराष्ट्रियश्रीसाहकायाम् प्रति-

वासि कुटुम्बिनस्समाज्ञापयति विदितमस्तु वो यथास्माभिरयमू ष्ममस्त्रिदशपतिसदनसुख-  
प्रतिष्ठाकरो यावद्रविशशिताराकिरणप्रतिहन्धोरान्धकार जगद्वतिष्ठते तावदुपभोग्य-  
स्सनिधिस्सोपनिधिरचाटभटप्रावंश्यः सर्वकरविसर्जितः कौण्डिन्यसगोत्रवाजसनेय-

**सवितृस्वामिना** आत्मीय कन्याप्रदाने औपमन्यवत्सगोत्र जामात्रोः **नागवत्स**  
**स्वामिबन्धुवत्सस्वामिनो**स्ताम्रशासनेनातिसृष्टको भूत्वास्माभिरप्युत्तरायणे माता-  
पित्रोरात्मनश्च पुण्याभिवृद्धयेऽनुमोदितः ॥ ते यूयमेवमुपलभ्यैषामाज्ञाश्रवणविधेया भूत्वा  
यथोचितम् भोगभागमुपनयन्तः सुखं प्रतिवत्स्यथ । भविष्यतश्च भूमिपाननुदर्शयति

दानाद् विशिष्टमनुपालनजं पुराणा

धर्मेषु निश्चितधियः प्रवदन्ति धर्मम् ॥

तस्माद् द्विजाय सुविशुद्धकुलश्रुताय

दत्तां भुवं भवतु वो मतिरेव गोप्तुम् ॥

तद् भवद्विरप्यपा दत्तिरनुपालयितव्या । व्यासगीताश्चात्र श्लोकानुदाहरन्ति :—

अग्नेरपत्यं प्रथमं सुवर्णं

भूर्वृष्णवी सूर्यसुताश्च गावः ।

दत्तास्त्रयस्तेन भवन्ति लोका

यः काञ्चनं गां च महीञ्च दद्यात् ॥

पष्टि वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।

आच्छेत्ता चानुमन्ता च तान्येव नरकं वसेत् ॥

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः

यस्य यस्य यदाभूमिस्तस्य तस्य नदा फलम् ॥

स्वदत्तां परदत्तां वा यन्नाद्रक्ष युधिष्ठिर ।

महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥

अस्मिन्नेव ग्रामे पूर्वतटाकस्य पर्यन्तभूमिवप्रवृद्धा श्रीवापिका पन्थाऽग्रे यावज्ज्येष्ठ  
इति कृत्वा **नागवत्सस्वामिने** ग्रामार्धस्याधिका दत्ता

स्वमुखाज्ञया प्रवृद्धमानविजयसंवत्सर १०, माघ ६ उत्कीर्णं द्रोणसिंहेन :—

“प्रसन्नतनयस्येदं विक्रमाक्रान्तविद्विषः ।

**श्रीमहाजयराजस्य** शासनं रिपुशासनम् ॥”

This seal is apparently of Mahājayarāja. The plates bear the name of his nephew Mahāsudevarāja.

## सारंगढ़ में प्राप्त शरभपुरके महासुदेवराजका ताम्रशासन

( सारंगढ़के राजासाहिबके अधिकार में है )

ॐ स्वस्ति । शरभपुराद्विक्रमोपनतसामन्तमकुटचूडामणिप्रभाप्रसेकाम्बु-  
धौतपादयुगलो रिपुविलासिनीसोमन्तोद्धरणहेतुर्वसुवसुधागोप्रदः परमभागवतो मातापितृ-  
पादानुध्यातश्रीमहासुदेवराजः । तृण्डारकमुक्तीय चुल्लान्दरका  
प्रतिवासिकुदम्बिनस्ममाज्ञापयति । विदिनमस्तु वो यथायं ग्राम स्त्रिदशपतिसदनसुख-  
प्रतिष्ठाकरो यावद्रविशशिताराकिरणप्रतिहतमहान्धकारं जगदवतिष्ठते तावदुपभोग्य-  
स्तनिधिस्तोपनिधिरचाटभटप्रवेश्यः सर्व्व हरविसर्जितः राज्यमहादेवीराजकुलं  
मातापित्रोरात्मनश्च पुण्याभिर्ब्रह्मणे उदकपूर्व्व कौशिकमगोत्रमिहमविद्याभास्कर  
स्वामि, प्रभाकरस्वामि, बर्व्वरीस्वामि, बोटस्वामि, दत्तस्वामि-  
विष्णुस्वामि, फल्गुस्वामि, स्वामीकीर्तिस्वामि शङ्करस्वामिनां  
ताम्रशासनेनातिसृष्टो भूत्वाऽस्माभिरनुमोदितः । त यूयमवमुपलभ्यं पामाज्ञाश्रवणविधेया  
भूत्वा यथोचितं भोगभागमुपनयन्तस्सुखं प्रातिवन्म्यथ । भविष्यतश्च भूमि  
पाननुदशयति ।

The following lines tally with those on other records of the same king. The last or the third plate and the seal of this record are missing.

## श्रीपुर ( जिला—रायपुर ) में प्राप्त महासुदेव का ताम्र-लेख

( श्रीपुरके तालुकदार श्रीरामरतनलालके अधिकारमें है )

१८२६ में प्राप्त ।

PLATE I (Broken)

### महासुदेव

ॐ स्वस्ति शरभपुराद्विक्रमोपनतसामन्तमकु (ट) × × ×

प्रभाप्रसेकाम्बुधौतपादयुगलो रिपुविलासिनी × × × ×

हेतुर्वसुवसुधागोप्रदः परमभाग(वत) × × × × ×

नुध्यात श्रीमहासुदेवराजः खवव × × × × × × ×  
 वके प्रतिवासि कुटुम्बिनस्समाज्ञा(पयति) × × × ×  
 यथास्माभिरयं ग्रामस्त्रिदशपतिसुख × × ×

PLATE II (1st side)

यावद्भ्रूशिशिताराकिरणप्रतिहतघोरान्धकारं जगद्वनिमु-  
 ते तावदुपभोग्यस्सनिधिस्सोपनिधिरचाटभटप्रावेश्यस्सत्त्वक-  
 रविसर्जितः पूर्वन्नपादंस्नैत्तिरोय पाराशरसगत्रिभ्राह्मण-  
 कारणिककन्वीपस्वामिने दत्त इदानीमप्यस्माभिरपि  
 महादेवीराजकुलानाविज्ञाप्य ताम्रशासनीकृतः । ते यूयमे-  
 वमुपलभ्यास्याज्ञाश्रवणविधेया भूत्वा यथोचितं भगिभाग-

PLATE II (2nd side)

मुपनयन्नस्सुखं प्रतिवत्स्यथ । भविष्यन्तश्चभूमिपालाननु-  
 दर्शयन्ति ।

The verses are identical with those given on page 41.

On the back of PLATE III

( उत्कीर्ण द्रोणसिद्धेण )

Seal in good preservation.

(Gaja Lakshmi).

प्रसन्नतनयस्येदं विक्रमाक्रान्तविद्विषः

श्रीमतो जयराजस्य शासनं त्रिपु-शासनं ॥\*

\* श्रीपुरयात्रा में हमे अप्रैल १९२६ में भागीरथी सोनकरवाला तथा यह-दोनो ताम्रशासन प्राप्त हुए । उनमें से इस ताम्रशासन की मुद्रापर ऊपरका लिखा हुआ श्लोक स्पष्ट अक्षरोंमें पाया जाताहै ।

## आरङ्ग ( जि: रायपुर ) मे प्राप्त महाजयराजका

### ताम्रशासन

स्वस्ति । शरभपुरात् । विक्रमोपनतसामन्तमकुटचूडामणिप्रभाप्रसेकाभ्युद्युगलो  
रिपुविलासिनीसीमन्तोद्धरणहेतुर्वसुवसुधागोप्रदः परमभागवतो मातापितृपादानु-  
ध्यातः श्रीमहाजयराजः । पूर्वराष्ट्रियपम्बां प्रतिवामिकुटुम्बिनः

समाज्ञापयति । विदिनमस्तु वो यथास्माभिरयं ग्रामस्त्रिदशपतिसदनसुखप्रतिष्ठाकरो  
यावद्रविशशिताराकारिणप्रतिहतघोरान्धकारं जगद्वीतं पृथते तावदुपभोग्यः सनिधि-  
मसपिनिधिरचाटभटप्रावेश्यः सर्वकरविसर्जितः राजसनेयकोण्डिन्यसगोत्रब्रह्मदेव  
स्वामिने मालिनीपत्रोरात्मनश्च पुण्याभिशृङ्गये उदकपूर्वं ताम्रशासनेनातिमृष्टः ॥

ते यूयमेवमुपलभ्याख्याज्ञाश्रवणविधेया भूत्वा यथोचितं भोगभागमुपनयन्तः सुखं  
प्रतिवत्स्यथ । भविष्यतश्च भूमिपाननुदर्शयति ।

The verses are identical with those given on page 41.

इति । स्वमुद्याज्ञय उत्कीर्णं अचलमिदं प्रवर्द्धमानं विजय संवत्सर ५ मार्गशिर  
२०+५

मुद्रा श्रुति

प्रसन्नतनयस्यैव विक्रमाक्रान्तविद्विषः ।

श्रीमतो जयराजस्य शासनं रिपुशासनम् ॥

## ठकुरदिया (सारंगढ़ राज्य) में प्राप्त महाप्रवरराजका ताम्र-लेख

( सारंगढ़के राजासाहिबके अधिकारमें है )

१६३२में प्राप्त

PLATE I, 2nd side

ॐ स्वस्ति श्रीपुरादिक्रमोपनतसामन्तमकुटचूडामणिप्रभाप्र-

सेकाभ्युद्युतपादयुगलो रिपुविलासिनीसीमन्तोद्धरणहेतु-

र्वसुवसुधागोप्रदः परमभागवतो मातापितृपादानुध्यातः

नोन्नलाख्या प्रिया तस्य शूरस्येव हि शूरता ।

कोमो मण्डलनाथस्य मृता या वज्रवर्मणः ॥१२॥

ततः पृथ्वीदं वः सकलधरणा भूपणमणिः समुत्पन्नः श्रीमद्वज्रवर्जनमनोभोजनरणिः ।

प्रतापप्रौ यस्य ज्वलति सततानसदृश्ये विलीनं सामान्यजडकृतशरीरिवपरं ॥१३॥

यस्मिन्महामवति नोति विचार मां वातोप्यवर्त्मनि पटं न करोति कोन्यः ।

यमर्थनिस्थितमनो च नदैवतोपि लोकेषु नूनमुपधानलवोदयोस्ति ॥१४॥

अत्र नैमिषेन प्रतिपत्तिममहं जमुगंतसर्वाद्युक्त विमपितेन शंस्ययुग्मध्वनिपुग्नि जग  
ज्येश्वर रत्नधामनागांन गङ्गेण समधिगत पञ्चमहाप्रभेन श्रीमद्वज्रधरवरलब्ध प्रसादेक  
वशति सप्तकनाथमहाप्रभः । सकलकोमलाधिपतिना परममहाधरेण कलचुरि  
वंशोद्वहन्यादि सपरत राजावली विराजमान महापण्डितधरेण हार्मिन्यामठ निर्गताय  
आङ्गरम गात्राय च्चञ्च गौतम राजिष्टानं त्रिखराय वद च शाम्बिने गशोदेव प्रणव  
उपाध्याय विराजन् नरे गार्हपत्याय सुपंकशिराय कालगुप्त कृष्ण नमस्या रविदिने तुमाणकं  
देव श्रीवज्रेश्वर वनाम्बिका प्रतिष्ठाया श्रीमद्वज्रेश्वर पट्टाधिलग्न द्वौ पादौ प्रक्षाल्य  
कुशाक्षतहिरण्यमनन्त्रिन गार्ग्यण्डलाय ययपर मण्डले वसहा प्रामश्रुः सीमा  
विष्णुद्वौ मानापित्रारामनश्च पुण्यवन्तभद्रद्वय हस्तोदय शानतनया प्रदत्तस्तदयं चन्द्र-  
बिवाकरश्चिनिपाथोधिपवनाम्बरगणि वायव्य अर्वाक्षत्रभुक्तयामाकर x x x x पुत्रपौत्रा-  
दिभिश्च भोक्तव्यः ॥

[Here occur some 7 (seven) Slokas

गर्गेश्वरः सुकविरल्हण ईशमन्त्राम्ब चकार रचनां, लिखितं मुधाभिः ।

योदाशलः सकलशिल्पनिधिः सुबुद्धिरुक्तोपात्म शुभपङ्क्तिदधरं च ॥१२॥

बेदीशस्य सं ८३१ ।

This inscription has been reproduced almost in full, the others of the Harhaya period, are given in extracts only with a view to introduce the poetical compositions of the poets whose names find a mention in my verse called **प्रणम्यकृतः कवयः** printed elsewhere in this volume.

My esteemed friend Prof. V. V. Agrasbi M. A. is dealing with the inscriptions of the Kalachuri, Chedi or Harhaya Princes of Turpur (Chedi) and Ratanpur (Mahakōsala) with fuller descriptions and critical notes

L. P. P.

**श्रीमहाप्रवरराजः तुण्डराष्ट्रियाषाढके** प्रतिवासिनः समाह्वा-  
पयति विदितमस्तु वो यथास्माभिरयं ग्रामः त्रिदशपतिसदन-  
सुखप्रतिष्ठाकरे यावद्रविशशिनाराकिरणप्रतिहतघोराब्ध-

PLATE II 1st side

कारं जगदवतिप्रते तावदुपभोग्यः सनिधिः सोपनिधिरचाटभट्टपावे-  
श्यः सर्वकरविसर्जितः मानापित्रोरात्मनश्च पुण्याभिवृद्धये परप्ता-  
रसगोत्राय वांजसनेयिने भट्टकपुरन्दरस्वामिने ताप्रशा-  
मनेनातिमृष्टः । ते द्यूमेवमुपलभ्यास्यः ज्ञाश्रवणविधेया  
भूत्वा यथोचितं भोगभागमुपनयन्तः सुखं प्रतिवत्स्यथ । भविष्यतश्च भू-  
मिपालाननुदशेयति दानाद्विशिष्टमनुपालनजं पुराणा

PLATE II 2nd side

धर्मेषु निश्चितधियः प्रवदन्ति धर्मं । तस्माद्भिजाय सुविशुद्धकुल-  
श्रुताय दत्तां सुवं भवतु वो मतिरेव गोप्तुं ॥ तद् भवद्भिरप्येपादत्ति-  
रनुपालयितव्या । व्यामगीतान् श्लोकानुदाहरन्ति । अग्नेरपत्यं प्र-  
थमं सुवर्णं भूर्वर्णयो मूर्यमुताश्च गावः । दत्तास्त्रयस्ते-  
न भवन्ति लोका । यः कांचनं गां च महीं च दधान् ॥ पष्टिं वर्षं स-  
हस्राणि स्वर्गे मोदति भूमिदः । आच्छेत्ता चानुमन्ता च तान्येव नर-

PLATE III 1st side

के वसेन् । बहुभिर्बन्धादतो राजभिः सगरादिभिः ।  
यस्य यस्य यदा भूमिर्भग्नस्यतस्यतदा फलं । स्वदत्तां परदत्तां वा  
यन्नाद्रश्च युधिष्ठिर । मर्षा महामतां श्रेष्ठ दानाच्छ्रेयोनुपाल  
नमिति । स्वमुखाज्ञया प्रवर्द्धमानविजयसंवत्सर ३ मार्ग—  
शीर्ष दिः २ । उत्कीर्णं शीलसिङ्घेण ।

*Seal (in good preservation)*

**मानमात्र-सुतस्येदं स्वभुजोपाजितश्रितेः ।**

**श्रीमत्प्रवरराजस्यशासनं शत्रुशासनं ॥**

# अमोदा ( जिला-बिलासपुर ) में प्राप्त पृथ्वीदेव

## ( प्रथम ) का ताम्र-लेख :

चेदि संवत् ८३१=सन ई १०७६ !

ॐ नमो ब्रह्मणे ।

निर्गुणं व्यापकं नित्यं शिवंपरमकारणम् ।

भावप्राह्यं परं ज्योतिस्तस्मै सदब्रह्मणे नमः ॥१॥

यदेतदग्रे सरमम्बरस्य ज्योतिः स पूषा पुरुषः पुराणः ।

अथास्यपुत्रो मनुरादिराजः तदन्वयेभूद्वि कार्तवीर्यः ॥२॥

देवः श्रीकार्तवीर्यः क्षितिपतिरभवत् भूषणं भूधात्र्या

हेलांक्षिप्ताद्रिविभ्यत्तुहिनगिरिसुताश्लं पसन्तोपितेशम् ।

दोर्दण्डाकाण्डसेतुप्रतिगमितमहावारिरेवाप्रवाह

व्याधूतत्रयश्वपूजागुरुजनितरूपं रावणं यो ववन्ध ॥३॥

तद्वंशप्रभवा भूषा वभूवुर्भुवि हेहयाः ।

तेपावंशे च चेद्यादिक्षितीशः कोकिलोऽभवत् ॥४॥

कर्णाटवङ्गपतिगुर्जरकोङ्कणेश शाकम्भरीपति तुरुष्क रघूद्भवानाम् ।

आदाय कोश हरिदन्ति चयं हठेन तस्मिन् जयस्य विहितो भुवि येन राज्ञा ॥५॥

अष्टादशारिकरिकुम्भविभङ्गतिहाः पुत्रावभूवुरनिशौर्यपराश्च तस्य ।

तत्रापज्ञो नृपवरस्त्रिपुरीश आसीन् शेषांश्च मण्डलपतीन्स चकार वन्धून् ॥६॥

तेपामनूजस्य कलिङ्गराजः प्रतापवह्निक्षपितारिराजः ।

जातोन्वये द्विष्टरिपुप्रवीर प्रियाननाम्भोरुहपार्श्वणेन्दुः ॥७॥

तस्मादपि प्रततनिर्मल कीर्तिकान्तो जातः सुतः कमलराज इति प्रसिद्धः ।

यस्य प्रतापतरणावुदिते रजन्यां जानानि पङ्कजवनानि विकासभाञ्जि ॥८॥

क्षीणोदमुत्कलनृपं परिमथ्यधीरो गाङ्गे य देव विभवे शमदाच्छ्रियं यः ।

उच्चैःस्थिरप्रणधरन्नृपवत्प्रदान सन्नोपितासुरसुरः स हि मन्दराभः ॥९॥

महीभर्तृ विभुपार्थ पयोधिरिव कौस्तुभं ।

जितशूरप्रतापं हि रत्नराजमसूत सः ॥१०॥

हृत्पविद्विष्ट सामन्तध्वान्तध्वंसनभास्करं ।

यस्य प्रतापतस्येव शीत्यायाधिश्रिता द्विषः ॥११॥

## शवरीनारायण के श्रीयुत पं० रामचन्द्र भोगहा- वाले ताम्र-लेख से ।

चेदि संवत् ८७८ \*

ॐ नमो ब्रह्मणे ।

×                      ×                      ×                      ×

यः क्रीडया स्वभुजसेतुनिरुद्धरेवा -  
वारिप्रवाहितहरार्चनवृद्धरोपम् ।  
कैलासनीलनभयार्त्तभवानिगात्र—  
संश्लेषनोपितशिवं सिनवान दशास्यम् ॥३॥

×                      ×                      ×                      ×

त्रिपुरीशानुजस्यासीद्वंकोनुमागभूमुजः ।  
कलिङ्गराजस्तत्सुनुराशीत्कमलराडूतपः ॥६॥

×                      ×                      ×                      ×

अनर्घवल्ली निपये तिणरी

ग्रामं सदा रक्षितपूर्णपाणिः ।

सोमप्रहे पर्वणि रत्नदेवः

तोयेन नारायण शर्मणेऽदान् ॥१३॥

×                      ×                      ×                      ×

\* This is given in decimal figures, while in the Sarkhon plates, a fine verse describes the date, which is 880 Chedi era. The seal found with this record contains the donor's name in two lines as महाराजक श्रीमद्रत्नदेवः without the Gajalakshmi device, which one finds inscribed on the seal of Amoda Plates of Prithvideva II (Chedi era 900). The seal of Amoda Plates of Prithvideva I is missing and we are, therefore, in the dark about its device and legend.

# सरखो ( जांजगीर ) में प्राप्त रत्नदेव ( द्वितीय ) का ताम्र-लेख ‡

चेदि सं ८८०

The 1st three slokas are identical with those of Amōdā Plates dated chedi era 831

तद्वंश प्रभवा नरेन्द्रपत्नयः ख्याताः क्षिनौ हेहयाः  
तेपायभूषणं रिपुमनो विन्यस्तनापानलः ।  
धर्मध्यानधनानुसंचितयशाः शश्वतसतां सौख्यकृत  
प्रेयान्मर्त्यगुणान्वितः समभवत् श्रीमानसौ कोकिलः ॥४॥

Kokkala' son Kalingaraja, whose son was Kamalarāja.  
Ref. 7th and 8th Slokas of Amōdā Plates

तेनाथ चन्द्रवदनोजनि रत्नराजो  
विश्वोपकारकरुणार्जितपुण्यभारः ।  
येनस्वबाहुयुगनिर्मितविक्रमेण  
नीतं यशस्त्रिभुवनं विनिहय शत्रुत् ॥८॥  
नोनल्लाख्या प्रिया तस्य शूरस्येव हि शूरता  
तथोः सुतो नृपश्रेष्ठः पृथ्वीदेवो बभूव ह ॥९॥  
इलावर्तादि वर्षाणां मध्येभारतमुत्तमम् ।  
मध्यदेशस्तु तत्रापि सोणभद्रोन्नि यत्र सः ॥१२॥  
इन्दोर्मुक्तिं कुर्वताथं तदानीं  
सर्वादायैर्मर्म-डलेनर्घवल्ल्याम् ।  
राजा तुष्टेनाथ चिंचातलाई  
ग्रामस्तस्मै शासनीकृत्य दत्तः ॥२०॥  
तस्यामेवानर्घवल्ल्यां श्रीमत्कीर्तिधरः सुधीः ।  
जंडर ग्रामनाथोयं लिलेखक्षरशोभनम् ॥३५॥

‡ The donor, Ratnadeva II is described in verse 11 as सकलकोसल  
मंडनश्रीः । Ref. page 54

## अकलतरा ( जिला बिलासपुर ) में प्राप्त रत्नदेव ( द्वितीय ) के सेनापति बल्लभराजका शिलालेख

( Un-dated )

श्रीरत्नदेव इति श्रीरत्नरेन्द्रगव्यं—

सर्वकपः समग्रपण्डितगणपतिः ।

आसीदसीमाभुजपौरुष सम्भृतार्थ

दानैकतानहृदयस्तनयस्तदीयः ॥६॥

Ratnadeva II, had a general named बल्लभराज who conquered the लड़हा country and subdued the king of गौड़ in Bengal.

भद्रशक्त्याधारो विविधपरिपन्थिं प्रतिहति —

प्रवीणः प्रोदामप्रसरशिखिनिक्रान्त लड़हा ।

× × × विख्यातमहिमा

सनामिदं योऽसौ जनयति कुमार-भ्रममिह ॥१५॥

यः कृत्वा करिबन्धकौतुकरस श्रद्धालुरुर्वीतले

निर्मातृमखण्डविन्ध्यविपिनं पत्यापतिं दन्तिनाम् ।

गौड़रेन्द्रं मघवत्सदश्रमपृथु कुर्वन्नपि प्रत्यहं

त्रीरोत्रैरिषं व्यधत्त करिणां बन्ध्याय विन्ध्यस्थलीम् ॥१७॥

तेनेदमाभरणमाचूतं पृथिव्याः

पृथ्वीपतंर्निजपतेर्महिषीतिमत्वा ।

रेवन्त मन्दिरगिपान्नयनोपभोग्यं

भक्तोपचार चतुरेण यशोधनेन ॥२१॥

दधदखिलक्ष्णभङ्गं हतमामान्यं प्रमाणरमणीयम् ।

सौगतमतमिवलोके 'बल्लभसागर'-शरोभानि ॥२४॥

धीमानिमां कमलिनीमिव देवगणिः

सङ्गुह्य भोग्यसुभगां विबुधैकरम्याम् ।

वर्णोत्तमां कविकदम्बमनःप्रमोद—

विस्तारिणीं रत्नमयीमकरोत्प्रशस्तिम्\* ॥२६॥

\* Text: not yet published. Ref: C. P. Inscriptions by R. B. Hirālā.

## अमोदा (जि० विलासपुर) में प्राप्त ताम्रलेख का कुछअंश ।

चेदि सं ६१२

... ..  
पृथ्वीदेव समुद्रवः समभवद्राजलक्ष्मीमृतः  
शूरः सज्जनवांछितार्थफलदः कल्पद्रुमः श्रोफलः ।  
सर्वपासुचितोऽर्चने सुमनसां तीक्ष्णाद्विपत्कण्टकः  
पश्यत्कान्ततराङ्गनाङ्ग मदनो जाजलद वो नृपः ॥६॥  
तस्यात्मजः सकल कोसलमण्डनश्रीः  
श्रीमान् समाहृतसमस्तनराधिपश्रीः ।  
सर्वश्रितीश्वरशिरोविहिताम्रमेवः  
सेवाभृतान्निधिरसौ भुवि रत्नद वः ॥१०॥  
पृथ्वीदेवस्तनो जगः पानः कण्ठीरवादिव ।  
सिंहसंहननो योऽस्मिन्मृगमपोथयत ॥११॥  
तस्मान् त्वम्वकपादपद्मभुपो जाजलद वोऽभन्न ।  
वीगरातिनिनम्विनोमुखपयोजन्मौपधीशोदयः ॥ 1st half of verse no. 12

... ..  
धीरू महाप्राह गृहीतमूर्तिः जाजलद वो नृपतिः वभूव ।  
यक्षेण मुक्तः समवाप्य राज्यं ग्रामं ददौ पुण्य दिने त्रिजाभ्यम् ॥१६॥  
... ..  
वास्तव्यवंशकमलाकरचित्रमानुः शत्रुपञ्चरीरविकलेन्धनचित्रमानुः ।  
श्रीवत्सराजनयः खलु धर्मराजो जंडेर राथ इह ताग्रमिदं लिखे ॥

सरखो ताम्रपत्र ( चेदि सं ६१० ) Jandera village

रत्नपुर में प्राप्त बादल-महल वाले शिलालेख  
का कुछ अंश

બોલિ સં ૬ ૨૫

उत्फुल्लभुजमौरमानिगारिमोदुञ्जद्विरेकावलि  
रामद्विः पवनोल्लसन्नकदम्बिकाः गोचिष्णुभिर्भूषितम् ।  
उमानैः कलकण्ठकृज्जिननरव्याश्रुध्वपुष्पायुभिः  
अस्ति श्रीलोलहारि भण्डलमिवं विश्वस्मराम् ॥५॥  
उन्मीलन्नवनीलनीरजवनेश्राव्यं सरन्दस्पृहा-  
ध्रान्धजूरिमधुप्रतालिविरुतेर्वाच, यनिदमण्डल ,  
सद्रीतिध्वनिपूण कर्ण हृत्तरन्ध्र्यपकः कौतुकान्  
अन्तेवासिगणस्थ यत्र पठितं नावाग मा कर्ण्यते ॥६॥

इह फणिपतिराकानाथकर्पूररपूग  
प्रचुररजनरेतःश्रीरहीरादिकानाम् ।  
स्पृशन्ति यशसिशुभ्रं यस्य विद्वञ्चकोराः  
शशधरकरबुध्याऽऽद्यापि धावन्ति सोत्काः ॥७॥  
यद्वाटकैरुदितधूमननीः स्पृशन्ती  
व्योमाङ्गणं मदिति कोकवधूर्विलोष्य ।  
नामारवन्ति शिखिनः श्रुतिसारघोष-  
मालोडिता जलदजालवियद्ध्वनद्भिः ॥८॥

पृथ्वीपाल स्ततोऽभूत्करतलकलिनक्रूरखड्गाहतानां  
संप्रामे कन्धरात्तो रिपु धरणिभुजां शूरदेवापितृश्रीः ॥  
तेषां दारात्मजातैः स्तुविन गुणगणः शान्तिमासानात्प  
स्पृष्ट्वापि श्रुणार्थं नयति निजतनुं पात्रतां भीरुतायाः ॥ ६ ॥

क्रीडामन्दिरमिन्दुगौरयशसः शौर्यस्य विश्राम-भूः  
सूनुमण्डलिकाप्रणीः समजनि श्रीब्रह्मदेवस्ततः ॥

निस्त्रिंशाहतवैरिवीरतरुणासीमन्तचन्द्राम्बुद-  
प्रोद्यक्षकयनान्धकाररसितेर्दाम्नि क्षितौ डिण्डिमम् ॥११॥

+

भ्राजिण्णुमंदमनवारणगणं श्रोमन्नुसिंहोऽञ्चुतः  
प्रोद्यक्षकधरो द्विजातिदयितासन्तापनुच्चन्द्रमाः ॥  
जित्वा कोटिकदम्बवरिनृपतीन् दानपुकर्णोन्मिक्तः  
श्रीमद्रत्नपुरं रराज मतिमान् नागप्रकाण्डम्भृतिः ॥१३॥

+

+

प्रासाद-रम्य-चन्द्राशु कुन्दमुन्दर-शेवधिम् ।  
पृथ्वीदं वनरेन्द्राय पुण्यं पुण्यात्मने ददौ ॥२५॥

निर्व्यूढः कविपट्वनौ धुरिमतां बह्वास्पदं संततम्  
यद्राकापति सुप्रसादिमतिमान् साहित्यकाव्याम्बुधिः ।  
आम्नेद्विस्तृतकीर्तियन्तु पटलप्राप्तप्रतिष्ठाश्रित्यः  
नीलागारलदन नृपाल विबुधं गोविन्दपादोद्भवः ॥४०॥  
विधुरिवदुग्ध पयोधि प्रसारित गुणगणप्रसादिताशः  
फलविचित्रानुत्तमपालि सकल द्विजन्मना पृगः ॥४१॥  
वनरत्नमयीं गंभीरां शुभ्रतरां विचाररमणीयाम् ।  
सरसीमिव प्रशस्ति त्रिभुवनपालो व्यधान विबुधः ॥४२॥  
यावन्मण्डलमम्बरेऽमरगणंश्चण्डीश चूडामणिः  
चन्द्रः सान्द्रकलाकलापरुचिरैः यावन्मृडानीपतिः ।  
गंगामूर्यसुतादि पद्म सदनः कौमोदकी लक्षणः  
तत्रवत्कीर्तिरिषं चक्रास्तु विशदा विश्वम्भरा मण्डले ॥

## रत्नपुर (जि: बिलासपुर) में प्राप्त गिलालेख के कुछ श्लोक

×        ×        ×        ×  
×    ×    ×    गोविन्दः चेदिमण्डलात् ।

कृतिकालक्रमेणासौ देशान् तुम्माणमागतः ॥८॥

पुत्रस्तस्य जनानुरागजलधिर्भूत सभाभूपणो

ज्यायान् पण्डितपण्डरीकतरणिः मामेऽमिधानोऽभवत् ॥

यो धात्री-तिलको..... लङ्कारहारोपमो

विरूपाक्षपुरान्तकंनचरणाम्भोजैक भृङ्गो भुवि ॥९॥

भ्राताश्रीराघवो मुख्यः कनीयान् गुणसागरः ।

नागरो भुवनाभोगा भूषापूर्वोपमो वभौ ॥१०॥

श्रीमामेतनयः समस्त जगती.....कीर्णस्फुरन्

हृन्देन्दुद्युति कीर्त्ति सन्तति लता व्यासक्तदिङ्मण्डपैः

राजत्युन्मदवादिबृन्ददलनो लीलाविहारः श्रियः

शोलाचार्यविवेकपुण्यनिलयः श्रीरत्नसिंहः कविः ॥११॥

×        ×        ×        ×        ×        ×  
ताभ्यामजायत जगन्मयघुष्टकीर्तिः ।

आखण्डितारिवुधमण्डल चण्डदर्पः ।

चण्डीशचारुचरणाभ्युज्ज्वलीक

प्रज्ञा.....( निधिः) देवगणस्तनूजः ॥१३॥

×        ×        ×        ×  
चक्रं देवगणो धाम त्रिल्वपाणि पिनाकिनः

शम्भा मामे तुषाराद्रिशिखराभोगभासुरम् ॥१४॥

×        ×        ×        ×        ×        ×  
निःशेषागमशुद्धबोधविभवः काव्येषु यो भव्यधीः  
सत्तर्काम्बुधिपारगो भृगुसुतो यो दण्डनीतौ मतः ।

छन्दोलङ्कृतिशब्दमन्मथकला शास्त्राब्जचण्डयति

अर्कं देवगणः प्रशस्तिममला श्रीरत्नसिंहात्मजः ॥१६॥

## मल्लार ( जि० विलासपुर ) में प्राप्त शिलालेखका अंश-विशेष ।

चेदि सं ६१६

आसीच्छ्रीमध्यदेशे विततमुरनदीवारिपूरोर्मिमाला—

लङ्कारे हारभूतं निखिलजनपदोद्दाम भू-मण्डलस्य ॥

ग्रामो रामोरुभूमिद्विजवरवमनिः “कुम्भटी” नामधेयो

यन्नात स्वगैकवण्डप्रनिनिधिरमलो निर्मितो यो विधात्रा ॥६॥

From कुम्भटी came to तुम्माण one Gangādhār, son of Prithvi-  
dhar, whom king Ratnadeva gave a village named कोसाम्बो

ततः कालक्रमेणामो देशं तुम्माणमागतः ।

गुणग्रामार्जितप्रौढलक्ष्मोद्विजशिरोमणिः ॥१२॥

प्रक्षाल्य चरणाम्भोजे रत्नदेवो महीपतिः ।

कोसाम्बि ग्राममेतस्मिन् उदकीकृत्य दत्तवान् ॥१३॥

श्रीगङ्गाधरतः सुतोऽजनि जगद्वन्द्यं कपादोनुजः

प्रौढानन्दकरः कलङ्करहितः स्फायन कलानां निधिः ।

विभ्राणो द्विजराजनां हनजडाश्रे पोरुभूरिप्रभा

धात्रीमण्डलमण्डनो विधूरसो श्रीसोमराजो परः ॥१४॥

मीमांसाद्वय पारगो गुरुरसौ यः काश्यपोयेनये

साल्ये च प्रतिमल्लतामदनिधिः त्र्यश्राश्रपादात्तिदृक्

यश्चार्वाकविशालमानदलनो दुर्वारिवोद्धाम्बुधेः

पाना नन्दिन कुम्भसम्भवमुनिर्दिवाससामान्तःकः ॥१५॥

अश्रान्तं क्रतुकुण्डमण्डलचलद धूमावली श्यामल

व्योमाशा बलयं विलोषय विलसन नीलाम्बुदालोभ्रमान

विप्रास्येरित वेदराशिविततोद्धोपोद्धुरं यद् गृहे

सत्पश्वप्रसरा नटन्ति, पटवा हृष्टा मुहुः केकिनः ॥१६॥

x

x

x

वाताहतिचलत्तूलतरलं जीवितं नृणाम् ।

चञ्चलां च श्रियं मत्वा धर्मे मनिमयाद्बुधः ॥

तेन केदारदेवस्य धाम मल्लाल-पट्टने

धीमता कारितं रम्यं स्वयशोराशि भासुरम् ॥२१॥

× × × ×

काश्यपीयाश्रपादीय नयसिद्धान्तवेदिना

विपश्चवादिसिंहेन रत्नसिंहेन धीमता ॥२३॥

श्रीराघव... ..

लब्धोदयप्रततशाखमदीरुहेण ।

वास्तव्यवंशकमलाकरभानुनेयम्

मामे-सुतेन रचिता रुचिरा प्रशस्तिः ॥२४॥

शवरीनारायण ( जि० बिलासपुर ) के

महादेवमन्दिरका शिलालेख

चेदि सं ६१६

× × × ×

सूर्याचन्द्रमसौ समं हुतमुजा यस्य त्रयी चक्षुषाम्

उच्छ्वासेषु महत्तनार्वसुमती यस्योत्तमाङ्गं पयः ।

व्योमश्रोत्रचरं चिराय परमानन्दात्मरूपाश्रयम्

सर्वसर्वगतः शमीश्वरसदा वः शेषमूर्तिः शिवम् ॥२॥

× × × +

तेषां कलिङ्गराजोऽभूत् भूपतीनां शिरोमणिः ।

पालयन् सर्वभूतानि प्रजापुत्रानिवोरसान् ॥६॥

× × × ×

पृथ्वीदेवः प्रजानाथः प्रथमोऽत्र बभूव यः

तस्य श्रीसर्वदेवोऽभूज्जिष्णोर्बिष्णुरिवानुजः ॥११॥

× × × ×

दायादांशतया तेन प्राप्ता सोण्ठिव पट्टिका ।

पुनर्नदेव श्रीमद्भिराश्रितं चारु मन्दिरम् ॥१३॥

×

आरुह्यमान सिद्धि करिणं करकलित चण्डकोदण्डः ।

चंदीशसंन्यचक्रं यश्चक्रे नाराचजर्जरम् ॥२८॥

× × ×

इति बलममुना हतावशेपी कृतमभिवीक्ष्य समाजगाम चैवः ।

उरग इव पदाहतः प्रकोपं दधदधिकं स्वयमेव पराक्रमेषु ॥३०॥

अकान्ति सोण्ठिवपुरं शम्भोरभ्रंकपं मदः ।

सरोपि स्फारमारामः सर्वदेवेन सुन्दरः ॥३५॥

कुन्देन्दु यत्तिमोदरं पुरभिदः प्राप्तादभ्रंकपं

रम्यं चूतवनं तथा पथरिया ग्रामे कणत् कोकिलम् ।

विस्तीर्णं च सरः सरोजविपिनं व्यासङ्गिभृङ्गाङ्गना—

भङ्गाङ्गः सुग्विनाध्वनीतनिवहं श्रीराजदेवो व्यधात् ॥३७॥

वणारी नाम्न विदधे ग्रामे रम्यं सरोवरम्

रामहृदेवी पजणी ग्रामे चूतवनन्तथा ॥३८॥

× × ×

आमणदेवः समभूदुल्लहणदेवान्मजः श्रितौ ख्यातः ।

पुत्रविशेषप्रेम्णा जाजल्लतरेश्वरेण यो दृष्टः ॥३९॥

इयं सहस्रार्जुनवंशजेन कुतूहलात्क्षत्रिय पुङ्गवेन ।

कुमारपालेन गुणाभिराम रामेव रम्या रचिता प्रशस्तिः ॥४०॥

× × ×

प्रदक्षी चन्द्रचूडाय चिचोलीग्राममादरात्  
नैवेद्य धूपदीपादि संवर्षोपकरणाय सः ॥४२॥

...

...

अभूषन्भूपालाः कतिन निखिलक्षमावलभुजो  
न तेषामप्यासीदवनिरचलापि स्थिरतरा ।  
विमुच्य व्यामोहं मत्ततमिह देशाधिपतिभिः  
भक्ष्यग्नैः पाल्यं स्वकृतमिव मे कीर्तनमतः ॥४४॥

**खरौद ( जि० विलासपुर ) का शिलालेख ।**

चेदिसं ६३३

...

...

श्रीकोकल्लनृपस्तदन्वयभवस्तत्सूनवोष्टादश  
रूपातास्तेषु लघुः कलिङ्ग नृपतिर्वङ्गेश्वराराधनात् ।  
तुम्माणाधिपतिः सुनोस्यकमलः श्रीरत्नराजस्ततः  
पृथ्वीदेव नरेश्वरोऽभवदतः क्षोणीशचूडामणिः ॥५॥  
जाजलदेव नृपतिस्तत्सूनुरभूत्सुवर्णपुरनाथम्  
भुजबलमवलचक्रे निजभुजवलनः समीके यः ॥६॥  
यामीत्तत्तनयो नयोचितपतिः क्षोणीशचूडामणि-  
क्षोणीशश्च.....श्रीरत्नदेवो नृपः ।  
लोकालोक गिरीन्द्रकन्दरदरी विश्रान्त विशाधरी  
वक्त्रेन्दुद्युति जाल मानस यशोराशिः प्रवीरामणी ॥७॥  
यश्चोङ्गगङ्गनृपति कलिङ्गदेशाधिपं गजाधीशम् ।  
समितिजटेश्वरजनकं कनकाश्वगजान जितवान् ॥८॥  
पृथ्वीदेव नृपस्ततः समभवद्यन्मौलि देशोल्लसत्  
रत्नार्चिर्निचयेन रञ्जितमुमाभर्तुः पदाब्जद्वयम् ॥

जित्वायेन जटेश्वरो नरपतिः संख्ये स्वदोर्विक्रमै  
धीराणां बलवीर्यबुद्धि विशदः श्रेष्ठं परं प्राणिनाम् ॥६॥

तस्माज्जाजल्लदेवोऽभूज्जनानां जनकोपमः  
अजस्रं यद्रूपमामं वर्णयन्ति महीमुजः ॥११॥

ज्यायान्तस्य जगद्देवस्तनः प्राग्देशतोऽजसा  
ममेत्य राज्याधिपतिर्बभूवाद्भुतविक्रमः ॥१३॥

पुत्रस्ताभ्यां त्रिदशवनिता गीतकीर्तिः प्रथिव्याम्  
... रत्नदेवप्रवीरः ॥१६॥

संस्कृतादिपदन्यास वैचित्र्यं चित्रदायिनी  
जिह्वारङ्गाङ्गणे यस्य नरिर्निर्नि मरस्वती ॥१८॥

ताभ्यामजायत गुणोत्कर रत्नसिन्धुः

गङ्गाधरोऽद्भुतमतिः सुजनैकवन्धुः ।

धन्यास्य यत्क्षणमपीह परोपकारा-

दन्यत्कदाचिदपि न व्यमनस्वभूव ॥२३॥

यावल्लीलावतीनां नयनसरसिजप्रान्तसंस्थो मनोभू  
र्यावन्मैनाकपश्चानिलचटुलचलद्वीचिमालः पयोधिः ।  
चन्द्रार्कौ यावदेतौ गगनतल समुद्योतमानौ प्रभाभि  
स्तावद्गङ्गाधरस्य प्रवरगुणनिधेः स्थिर्यन्तामेतुकीर्तिः ॥४१॥

दक्षोलक्षणनिर्णये कविकला सर्वत्रविशप्रभु-

च्छन्दःसुन्दरबुद्धिरद्भुतमतिः साहित्यचाणक्ययोः

ख्यातो हृदयवंशभूः कविदृशा यस्यानुजो जन्हुवान्

तेनाऽकारि कुमारपाल कृतिना श्रेष्ठा प्रशस्तिर्मुदा ॥७२॥

नेदि सं ६३३.

## खलारी ( जिला-रायपुर ) में प्रांत श्रीनारायण- मन्दिर की प्रशस्ति वाला शिला-लेख ।

सकलदुरितहर्त्ताऽभीष्टसिद्धिप्रकर्त्ता  
निगमसमुपगीतः शेष यज्ञोपवीतः ।  
ललितमधुकराली सेविता गण्डपाली-  
तट-भुवि गणराजः पातु वो विघ्नराजः ॥१॥  
वेदानाराध्यवेधाः पठति भगवतीं यामनायस्तचित्तः  
श्रीकण्ठस्यापि नादैरपहरति मनः पाव्वतो किन्नरीभिः ।  
हारा नारायणस्योरसि रहसि रणत्कङ्कणा यद्भुजाः स्युः  
सद्यः सत्काव्य-सिद्धौ स्फुरति कविमुखाम्भोरुहे भारती सा ॥२॥  
ब्रह्मावयो दिविसदः श्रुतिकाव्यदृष्ट्या  
ध्यायन्ति यं पुरुषमः तमविदोप्यमूर्त्तम् ।  
पापानि यत्स्मरणतो विलयं प्रयान्ति  
नारायणः स्फुरतु चेतसि सर्वदा वः ॥३॥  
अहि-हय-नृपवंशे शम्भुभक्तोऽवतीर्णः  
कलचुरिरिति शाखां प्राप्य तीव्रप्रतापः ॥  
निजभुजगुरुदर्पाद्योरिदुर्गाण्यजंभी—  
द्रण भुवि दश चाष्टौ सिम्हणक्षौणिपालः ॥४॥  
अभवदवनिपालस्तत्सुतो रामदेवः  
समरशिरसि धीरो येन भोणिङ्गदेवः ।  
मणिरिव फणिवंशस्याहतः कोपदृष्ट्या  
तरुणतरणितेजःपुञ्जराजत् प्रतापः ॥५॥  
तत्पुत्रः शत्रुहन्ता जगति विजयते चन्द्रचूडस्य भक्तः  
श्यामः कामाभिरामो मनसि मृगदृशामुद्रटानां कृतान्तः ।

सर्वेषां याचकानां स्फुरदमरुतः वाक्पतिः पण्डितानां  
गीतज्ञानाङ्घ्रिनीयो भरत इव नृपः श्रीहरिः ब्रह्मदं वः ॥६॥

तद्राजधानी नगरी गरिष्ठा

खल्वाटिका राजति वाटिकाभिः ।

सूत्रालया यत्र हिमालयामा

विभानि शृङ्गं रतिशुभ्रतुङ्गः ॥७॥

भूदेवा यत्र वेदान्ययनमनुरता स्वस्तिमन्तो वसन्ति

श्रीमन्तः श्रीविलासं रमपरिवृष्टौ राजराजं हसन्तः ।

कामिन्यः कामदेवं त्रिपुरहरदृशादग्धमुज्जीवयन्त्यः

प्रोद्यद्गोमूल कान्त्या स्मित मधुरगिरिभ्रूलतादम्बरेण ॥८॥

× × × ×

हरिचरणसरोजध्यानपीयूषमिन्धु

प्रसरद्दलघुघंला म्फालकेलीरसेन ।

सरसकविजनानां निर्मिमेयं प्रशस्तिः

मनसि रसाविधात्री मिश्र-दामोदरेण ॥९॥

× × × ×

स्वस्तिश्री संवत् १४७० वर्ष शाके १३३४ प्लवनाम संवत्सरे माघ शुदि  
शनिवासरे ।

हैहयवंशीय राजा बाहरेन्द्र के शासनकालका शिलालेख

( १ )

मिद्धिः ॥ श्रीगणेशायनमः.....लम्बोदरः पातु वः ॥१॥

आनन्दाम्बुधि... . भगवानर्द्धेन्दुचूडामणिः ॥२॥

या शश्वत्तरात्रिपुत्रप्रतिदिनं पुत्राविधानीः शुभैः

एककोत्तरवृद्धितः पशुगणैरन्नेरनेकैः फलीः ।

सन्तुष्टा जननी जगन्नयहिता सद्यः प्रसन्ना च सा  
दुर्गा वांहरमूषते (स्थिरतर)स्पायदपायाञ्जगत ॥३॥

तद्वंशेऽजनि हैहयक्षितिपतिर्मूर्तः प्रतापानलः

× × × ×

आनन्दोऽखिलभूमिनाभिकमलः श्रीकार्तवीर्यार्जुनः ॥५॥

तत स्सिंघण ( भृपालो ) हंठवीरस्तदनन्तरं  
ततोऽपि मदनब्रह्मा रामचन्द्रस्ततो भवत् ॥६॥

रत्नसेनस्ततो राजा रामचन्द्रात्मजो भवत्  
( पार्वती ) नाम तत्पत्नी गुणालङ्कार भासुरा ॥७॥

हरिश्चन्द्रश्चन्द्रः क्षितितलमितस्मृत्यनिवहो  
महोदारः शूरः परपुरपुरागातिरबुलः ।  
कुमारः किम्मारः किमिह मददेवः स नकुलः  
कुमारस्तस्यासीदखिलरिपुह। वाहर-नृपः ॥८॥

येनानीतं स्वर्णमुष्ट्रैः पठाणान्

जित्वा युद्धे धातवोन्ये गजाश्वाः  
गावस्संख्यातीतसंख्या महिष्य-

स्सोयं मन्त्री माधवो मन्त्रसिंहः ॥९॥

नानाशास्त्रैर्नीनिविज्ञानधर्मं

बुद्धौ सम्यक् बोधयन् वाहरेन्द्रम् :

सर्वत्रायं सामवादः पुरोधो

विद्वानास्ते देवदत्तः त्रिपाठी ॥१०॥

शास्त्राय क्रतुशालिने निजयशस्तम्भाय संभाविने

कोसङ्गस्य च ( मार्गदर्शकगृहे ) देव्याः प्रशस्तेःकृते

कणाटागत नागनाथविदुषे श्रीवाहरक्षमापतिः-

प्रादान्मत्तमतङ्गभङ्गनिपुणः मत्तभमत्युन्नतम् ॥१६॥

x x x x

वादाहव(चिरख्यातः काव्यशास्त्रे सुपण्डितः)

नागनाथः सुधीरेनां प्रशस्तिमतनोन्मुदा ॥२२॥

## कोसङ्ग दुर्गेश्वर घाटमदेव का शिलालेख ।

संवत् १५७० विक्रम १\*

शत्रुस्तम्भनयो नयैकनिलयो येनैव दस्युर्धृतः

दुर्गं स्वर्गसमं..... ।

x x x विजयिना श्रीघाटमेनामुना ॥११॥

दानैर्यो बलिवद्विशिष्ट चरितैर्योभोजवद्विक्रम-

प्राया विक्रमकारिताभिरिह यः शीलैश्च यः सिन्धुवत

रूपैर्यः स्मरवत् यशोभिरमलैर्यो रामचन्द्रोपमं

( वीर्यं वैरि- )कुलाचलैककुलिशः श्रीघाटमःक्षमातले ॥१२॥

x x x x

श्रीमहाहरभूपतेरनुचरः कोसङ्गदुर्गेश्वरः

द्वारः कारित.....घाटम्मदेवोऽधुना ॥१६॥

† We are indebted to Babu Mahavira Prasad Shrivastava B.Sc., for his kind help in finding this date from the damaged portion सं.....विक्रमनाम संवत्सरे आश्विन वदि सोमे.....as given at the end of the record

## सिहावा ( जिला-रायपुर ) के कर्णेश्वरमन्दिर का शिलालेख ।

शक सं १११४=सन ई: ११६१-६२

तत्पातुवस्त्रिनयमीश्वरलोचनानाम् ।

अग्न्यर्कसोममयमूर्तिवरं समन्तात् ॥

यल्लोकदुःखदहनप्रविलासनादि

स्वाप्यायनानि कृपयानुदिनं करोति ॥१॥

In पुरुरवा 's family there was one सिंहराज whose son was वाचराज,  
from whom was born बोपदेव whose son was कर्णराज । (stokas 2 to 5)

तस्मादभून्नृपतिमण्डलमण्डनश्रीः

श्रीकर्णराज नृपतिर्विदितप्रतापः ।

यन्न्यायवर्त्तनकृपाणभयात्प्रवेष्टुं

काकैरदेशममलं न कलिः समर्थः ॥६॥

× × × × ×

तीर्थं देवहृदे तेन कृतं प्रासाद पञ्चकम्

स्वीयं तत्रद्वयं जातं यत्र शङ्करकेशवौ ॥८॥

पितृभ्यां प्रददौ चान्यन् कारयित्वा द्वयंनृपः

सदनं देवदेवस्य मनोहारि त्रिशूलिनः ॥१०॥

रणकेशरिणे प्रादान्नृपायैकं सुरालयम्

तद्वंश क्षीणतां ज्ञात्वा भ्रातृस्नेहेन कर्णराट् ॥११॥

× × × × ×

चतुर्वंशोत्तरे सेयमेकादशशते शके ।

कदापि सम्बतोनित्यं नृसिंह कविना कृता ॥१३॥

# पुजारीपाली ( स्टंट सारंगढ़ ) में प्राप्त गोपाल वीर के शिलालेख का कुछ अंश ।

Age — 11th Century A D on palaeographic grounds The 1st two  
lokas are awfully damaged

शङ्खचक्रधरा देवी वैष्णवी गरुडामना ।

गोपालेन महा भक्त्या पुष्पैर्धूबैश्च पूजिता ॥३॥

x x x x

वाराही घोरसंरावाचाथोद्धृतवसुन्धरा ।

नुता गोपाल वीरेण भक्तिभावेन सर्वदा ॥७॥

x x x x

मिहः सरस्वती गौरी कीर्तिः प्रज्ञाऽपरार्जिता ।

आराधिता महाभक्त्या गोपालेन दिने दिने ॥१४॥

x x x x

कंसदैत्यवधार्थं विष्णुना या स्तुतास्वयम् ।

ता समाराध्य गोपालो वर्णनीयः सदाभवत् ॥३२॥

x

कोटि मन्त्र प्रभावेण पुनर्देवी वरं ददौ ।

अनुलं तव गोपाल ! बलवीर्यपराक्रमम् ॥३४॥

श्रीकंदारे प्रयागे च पुष्करे पुरुषोत्तमे ।

भीमेश्वरे नर्मदायां श्रीगोपालपुरे तथा ॥३८॥

वाराणस्यां प्रभासे च गङ्गासागरमङ्गले ।

बंगलासीपतग्रामे श्रीनैराग्यमठे तथा ॥३९॥

अष्टद्वारे शौरिपुरे पेडरा ग्राम एव च ।

कीर्तिर्गोपालवीरस्य शरच्चन्द्रसमा भुवि ॥४०॥

कन्दर्प इव रूपेण गोपालः शौर्यमूचकः ।

स्थाने स्थाने ह्यालङ्घ्यो रेवन्त इव दृश्यते ॥४१॥

ओ मम कुलपरवंशे सुमतिः संभवति मण्डले लोकः ।  
 पालयतु कीर्त्तिमेतां चरणगतो वदति गोपालः ॥४२॥  
 श्रीवक्षश्चरणाब्जपूजनमविर्नारायणः सत्कविः ।

श्रीरामाभ्युदयाभिधं रसमयं काव्यं स तद्यो व्यधात् ॥  
 स्मृत्यारूढयदोयन्वाक्यरचना प्रादुर्भवन्निर्भर-  
 प्रेम्णोल्लासितचित्तवृत्तिरमुचनवाग्देवता बलकीम् ॥४३॥

\* बहडा विषये त्रिबिकायां गोपालेन नमस्कृता ।

## रत्नपुर ( जिला बिलासपुर ) के कर्णार्जुनीतालावके तटस्थित शिवमन्दिरवाला शिला-लेख ।

शम्भोरम्भोधिनाथ्याः शिरसि रसितपोदारधारातिवारा  
 मारादाकर्णमौसैश्वरसदन समुत्ताण्डने प्राम गम्यक् ।  
 स्तुत्वास्तत्वे रमास्य त्रिदशजन गणैर्द्वारिसंवाज्यमाण  
 स्नानानेतुं साभान्तर्दिशतु गणगुरुप्रामणीश श्रियं वः ॥१॥  
 श्रीमत्सान्द्र सुधास्पदास्त्रि जगतामुत्तापपापापहः  
 चेतन्यं शतधिर्विधुर्विजयते काष्ठाङ्गनामण्डनः ॥  
 यद्वंशे समजीजनत्क्षितिभृतामीशः सद्स्त्राजूनः ।  
 तस्य श्रीमणिपत्तने नृपतयो वंशा बभूवु शतः ॥

× × × ×

ततोऽभवद्रत्नपुराधिनाथाः

ताम्रध्वजाशामयूरकेतोः !

\* It is un-dated. The text of the inscription has not yet been published or edited any where. L. P. P.

सुरेशवत्याः श्रुतिवर्त्मशीला

मुकुन्दभक्ताः क्षिनिपामगण्याः ॥४॥

× × × ×

ततः कालक्रमेणैव कलौ महति चागते

जगमुरस्तं महीपाला द्वापचाशन्मितामृततः ।

वंकमेष्टादशशतं द्वादामृच्छद्रभूमिपः

श्रीमन्नागपुरीशानः सतारापनिपालितः ॥६॥

× × × ×

ततो गते द्वादशाब्दे देवाद्रन्नपुरेऽभवत् ।

विम्बाजी भूपतिः श्रीमान नागपुर्यधिपानुजः ॥८॥

अष्टाविशतिवर्षमेव युभुजे राज्यं प्रजावत्सलः

स श्रीरामगिरो चकार भगवच्छ्रीरामधामाद्भुतम् ।

चुम्बच्चन्द्रविमानचारुकलसं राजत पताकाकुलं

कीर्तिं क्षोणितले निधाय नियते रायास्वमुखीपतिः ॥९॥

× × × ×

श्रीमद्रन्नपुरे पद्माकराः सन्ति सहस्रशः ।

तेषु कर्णार्जुनीयाख्यः कर्णदेवेन निर्मितः ॥१४॥

× × × ×

तस्य भीमस्य सदनं चाद्य वंश्येन धीमता ।

महाराख्येन रुचिरमकारि विधुसुन्दरम् ॥१६॥

× × × ×

राधाकृष्णपदाम्भोजमकरन्दमधुघ्नतः ।

रेवारामः सतां दासो मुकुन्द-गुणकाव्यकृत ॥४०॥

तेनाकारि सुधामयीवसरसी सत्काव्यरूपोल्लसत्

नानालङ्कृतशब्दशक्तिमद्दुल्लोलन्मरालास्पदः ।

सद्वर्णाम्बुजभूपिता सुरमिता विद्वन्-मुदामोदिनी

सानन्दाय सतां प्रशस्तिरमला भूयात्सभामण्डले ॥४१॥

वियत्-कल्लोलिनी-लोलत्-कल्लोल-कुञ्ज-सिचिता

विघ्नं निघ्नन्तु हेरम्बपन्नखाः सद्भिर्गचिताः ॥४२॥

सं १६२७ विक्रीय !

**PART - II**

**STUDIES IN NUMISMATICS**



## A UNIQUE ANDHRA COIN ATTRIBUTED TO ĀPĪLAKA

(Pt. L.P. Pandey Śarma recovered a unique coin of Āpīlaka of Śātavāhana Dynasty from the band of gold dust washers at Bālpur on 6-12-1934, and on 21-12-1934, he transferred it alongwith some other Silver and Copper Coins to K.N. Dikshit the then Superintendent archaeological section, Indian Museum Calcutta. Dikshit published this coin under the heading 'A New Andhra Coin' in the 'Numismatic Supplement'. Thereafter, Pt. L.P. Pandey Śarma published the same again with his own study in the Journal of Andhra, Historical Society, Vol. XIII, pp. 225-226.

—Ed.)

On 6-12-34 this most interesting copper coin was recovered by me from the band of gold-dust washers who periodically visit Bālpur. One of the gold-dust washers came across it while washing earth and sand for gold-dust, in the very bed of the Mahānadi.

I partly deciphered the legend upon it and on 10-12-34 wrote to Mr. K.N. Dikshit, M.A., then Superintendent, Archaeological Section, Indian Museum, Calcutta about this discovery of over society. In compliance with his wishes as contained in his D.O. dated 17th December 1934 this coin along with some more silver and copper coins were forwarded to Mr. Dikshit on 21-12-34 for being exhibited at the annual meeting of the Numismatic Society which was to be held at Allahabad. But it could

be exhibited at the Exhibition held in the Hall of the Asiatic Society of Bengal in 1935, to which the coin was lent by Mr. Dikshit. A short notice on the coin under the heading "A new Āndhra Coin" appeared in the daily papers soon after the exhibition. Mr. Dikshit has since prepared a paper on it for the Numismatic Supplement. A portion from it is quoted below :-

"In the Purāṇic Lists of Āndhra Kings there occurs a name which with slight variants may be taken as Āpīlaka\* with a reign-period of 12 years. Along with several other names of Āndhra kings, known from the almost unanimous testimony of the Purāṇas, but not yet been confirmed by archaeological evidence (e.g. Lambōdara, Nemikṛishṇa and Pravillasēna or Puriṇdrasēna) this king has not yet been recognised as historical and but for the present find would have long remained so. The authenticity of the Purāṇic tradition is thus strikingly confirmed but it is nevertheless true that the actual order in which the kings ruled as given in the Purāṇas cannot be followed.

"In the present instance the place of Āpīlaka in the Purāṇas is almost immediately after Sātakarṇī, and thus comparatively early in the dynastic list. The present coin cannot, however, be ascribed to an early Āndhra ruler on numismatic grounds and must rather be classed with the eastern issues of later rulers like Śrī-Rudra and Śrī-Yajña Sātakarṇī and relegated to the end of the second century A.D.

"The elephant type of the coin of Āpīlaka is quite

distinct from the other types depicting this motif. The early lead, potin and copper coins of Mālwa fabric, show the animal either standing or walking left or a small figure standing right."

"The nearest approximation in style to the present elephant is the figure on the round lead coins of Śrī Yajña Sātakarṇī issued in Āndhradēśa (Rapson's Cat. Pl. VII, 164) but in size, art and execution the present type is by far superior to the other. The other details such as the good in front and the symbol above are also unique."

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**Legend and Symbol on the coin**

**Obverse :** Elephant standing right. In front, elephant goad, Legend around the edge of the coin above the elephant figure commencing IX, Rāñō Śiva siris-Āpilakasa.

**Reverse :** Blank.

Discussing the epithet "Śiva Śrī", Mr. Dikshit has come to the conclusion that 'Śiva Śrī Āpilaka' was a scion of the Āndhra family, but had an independent principality in the north-eastern-most limit of the Āndhra Empire over which he ruled sometime at the end of the second or beginning of the third century A.D.

Mr. Dikshit has desired me to get the coin tested in order to find out whether it is pure copper or contains some alloy.

The hitherto known copper coins of the Āndhra dynasty are the rectangular Māl̥wā pieces based on the ancient Kārṣhāpaṇas, on which the symbols and other motifs are obliquely impressed. The coins of Āndhra kings found in the chanda District (C.P.) are exclusively of potin or lead. Our present coin is of copper and its reverse is blank. Coins with blank reverse are not unknown in Mahākōsala (Chhattisgarh).

The elephant figure on the present coin has some resemblance in style to that on the lead coin of Śrī-Yajña Sātakarṇī issued in the Āndhra country (Rapson, Cat. Pl. VII. 164) but in size, art, and execution, over present type is rather superior to the other. The only copper coins of Āndhra dynasty are the rectangular Māl̥wā pieces on which the devices and other motifs are found impressed obliquely. The weight of the coin is 85 grains. This suggests a comparison only with Indo-Greek copper coins.

The legend on the present coin lacks in giving the full name of the king as is found on certain lead coins of Āndhradeśa (Rapson Cat. p. 29) "Rāṇo Vasīthiputasa Siva siri-Sātakam̥nisa" is the legend found on many Āndhra coins. It indicates a ruler by the name Śiva Śrī Sātakarṇī with the metronymic Vāsisthī-pura. In our present coin this metronymic appellation is absent and the name Āpīlaka appears with the epithet 'Śivasrī' along with the word 'rāṇo'. Our Society possesses one more copper coin of the size of the present coin with an elephant figure on one side but its other side contains an

inscription. Both the sides have greatly suffered and it is impossible to decipher the writing it bears..

## REFERENCES

\*Rapson : Catalogue of Andhra and W. Kshtrapa coins, p. lxvi. The Vayu Purana calls the king Apilava, the Matsya Apilaka and the Vishnu Divilaka while the Brahmanda, correctly states the name as Apilaka.

**15. A SILVER COIN OF KING PRASANNAMĀTRA**  
**(WITH A LEGEND IN BOXHEADED CHARACTERS)**

(A silver coin of King Prasannamātra was discovered by a gold washer woman who handed it over to Pt. L.P. Pandey on 28th September 1927. Pt. L.P. Pandey deciphered the inscription of the coin and published the result of his study in three different articles under different headings in three Journals at different times. All the three articles being equally important, they have been presented below under 15-A, 15-B, and 15-C.

**15-A :**

The present article was published under the heading, "A Silver Coin of King, Prasannamātra, in the Journal of the Andhra Historical Research Society, Vol. IV, Part 3-4, pp. 195-198.

—Ed.)

The coin was found at Sāl̄hēpāli, a little village on the bank of the Mā̄ndha river, a tributary of the Mahānadi, while washing sand and earth for gold-dust, by an old woman belonging the caste of gold-dust washers known as Sonjharās̄ or jharās̄. Sāl̄hēpālī, - the find-spot of this coin - is about 10 miles (N. W.) from Bālpur, my birth place, where numerous copper, silver and gold coins were found, many of which belonging to the Buddhist period. It is about 12 miles to

the east from the village of Kirārī, where a wooden pillar with inscriptions on it in Brāhmī characters was unearthed in 1921. Sāl̄hēpālī is within the jurisdiction of the Raigarh Feudatory State. (Chhattisgarh C.P.) and it lies within 24 miles to S.E. from the famous Singhanpūr Cave, containing the pre-historic rock-paintings. Opposite to it stands on the left bank of the Māndha river, the important village of Tārāpūr where punch-marked coins of silver are found by the gold-washers, in a pool called the Masāna kuṇḍ (a pool of water close to the burning ground). Rectangular copper coins of the type of Eran coins with figures of elephants and Swastika on them are sometimes found in the beds of the Māndha and the Mahānadī rivers near about Sāl̄hēpālī. The Mahakosala Historical Society of Bilaspur C.P., possesses a number of specimens of such coins.

Sāl̄hēpālī is about 20 miles to the N.E., from Sarangarh where a set of two copper plates of Sudev-arāja was discovered about 50 years ago. These plates are still in the possession of the present Ruling Chief of Sarangarh Feudatory state, Chhattisgarh C.P., and bear inscriptions in the box-headed characters. The coin which I am going to describe is perfectly round and bears inscription and earvings on one side only. The other side is blank. The characters are box-headed, and the legend reads.

Sri Prasanna Mātra.

श्री प्रसन्नमात्र

Its weight is  $1\frac{1}{2}$  māsa. In size it is a little

bigger than our present day round two anna piece and a little smaller than our four annas silver bit. As I had occasions to make a study of the copper plates of Śarabhpur Kings, it stuck me at once on examining the coin that it must belong to a king of Śarabhpur.

The coin is of silver but there is a faint polish of gold all over, and consequently it has a bit of yellowish colour. The entire coin can be divided into three parts. The upper part has three figures - on one side is a figure of a disc or wheel, on the other is the figure of a conch, while in the middle is the representation of what may be the bust of a Garuḍa or of the king or of a goddess - Lakṣhmī or Gajalakṣhmī but (there is an absence of) the figures of elephant or of lotus-flowers which are usually found on the seals of Śarabhpur kings, MahāSudēvarāja and MahāJayarājadēva (Khariyār and Ārang plates) are absent here.

The 2nd or the middle part contains the legend Śrī Prasannamātra, in one line just above the legend in a boldly drawn straight line. The third part contains the top of a mace at the bottom in the middle straight below the figure of a supposed Garuḍa as will be seen in the photograph of the coin.<sup>2</sup>

I have not yet come across any antiquated coin with figures of a disc and a conch on it. No doubt the seals of Tīvaradēva - the supreme lord of Kōśāla are decorated with these figures. To quote Dr. Hultzsch, "the seal of the Balōdā, (in Phuljhar Zamindari, formerly in the Sambalpur District and now in the Raipur

Dist. C.P.) parts of Tīvaradēva, bears in relief on a countersunk surface across the centre a legend in two lines, at the bottom a floral device and at the top a figure of Garuḍa facing the front, with a ṇakra on his proper right and a Saṅkha on his proper left. (Ep. Ind. Vol. VII. No. 13) The alphabet of the legend is of the same box-headed type as in the legend of our present coin.

The Śarabhpur kings call themselves 'Parama Bhāgavata' परम भागवत and were apparently worshippers of God Vishnu. So was the supreme Lord of Kosala, Mahā Śiva Tīvararāja whose charter describes him as 'Parama Vaiṣṇava परम वैष्णव'. The adoption of the emblems is, therefore, quite in consonance with the faith they professed. As neither the texts of the copper plates nor the legends on the seals belonging to Śarabhpur kings throw any light on the point of introducing their donor as lord or supreme lord of the Kōsala country, and as the characters of these records are of the same box-headed type as of those of Tīvaradēva, I am led to believe that these two dynasties of kings were ruling simultaneously during the period when the box-headed characters were in use in the Kōsala (apparently Mahā or Southern Kōsala) country. It is also quite probable that the Śarabhpur kings might have been vassals of Tīvararāja whose sons and grandsons were Harṣh Gupta, Bhava Gupta and Śiva Gupta. No coins of any kind belonging to Tīvaradēva or his descendants have yet come to light and hence we are not in a position to say with any amount of certainty that the present coin was in imitation of Tīvaradēva's coins. If the coins of

Tīvaradēva contained the figures of a 'disc, a garuda and a conch in the manner as these appear on his seals, it is quite probable that the Śarabhpur kings would have adopted these emblems of their sovereign lord and used them on their own coins.

The seal of the Khariyār plates of king Sudēvarāja is thus described. "Its upper part shows a representation of a standing Lakṣmī " facing full front, on each side of her an elephant is standing on a waterlily with its trunk raised above her head. In the proper right corner there is an expanded water-lily, in the proper left corner a Śaṅkha,

Below is given the legend in two lines in the box-headed character. The legend reads :

प्रसन्नार्णव सम्भूत मानमात्रेन्दु जन्मनः ।  
श्रीमत्सुदेव राजस्य स्थिरं जगतिशासनम् ॥

"May this charter of Śrī Sudēvarāja born of the 'moon-Mānamātra, who took his birth from the ocean of Prasanna, endure in this world." It is on the strength and authority of this legend that the following genealogy is constructed.

Prasanna<sup>3</sup>  
|  
Mānamātra  
|  
Mahā Sudēvarāja

The discovery of our present coin confirms the sta-

tement of the seal and proves it with authenticity that the full name of the grandfather of Mahā Sudevarāja was Prasanna-mātra.

In the absence of any specimen of a coin bearing an inscription in the box-headed characters either in the British Museum, London or in the different museums in India (Indian Museum, Calcutta; central Museum, Nagpur C.P., Provincial Museum, Lucknow U.P.; State Museum, Gwalior state C.I.; Patna museum, Patna, Bihar & Orissa, and H.E.H. Nizam's Museum, Hyderabad (Deccan),- as I gather from enquires made from authorities of those institutions, this find has an importance of its own as representing a unique coin hitherto unknown to scholars.

Śarabhapur was the capital of Mahā-Sudevarāja and MahāJayaraja dēva. The charter of these two kings (who were nephew and uncle) were issued from this town, which still lies unidentified. Three documents, the Khariyar (Ep. Ind. Vol. IX p. 170) 'Raipur' (Gupta Inscriptions, p. 196) and Sarangarh (Ep. Ind. vol. IX p 281) copper plates speak of king Mahā sudevarāja, while the fourth the Ārang Copper plates (Gupta Inscriptions, p. 191) speak of king Mahā Jayarāja. All these four charters are dated in the regnal years of the donors. The find spots of these documents, Khariyar, Dist. Raipur C.P.) Raipur, C.P., Sarangarh C.P. and Ārang Dist. Raipur C.P.) all lie in the Chhattisgarh Division the old Mahā Kōśala country. Adjoining the Raigarh State in which the village of Sālhēpālī is situated lies the Gangapur Feudatory State where there is a big Za-

mindari by the name of Śarabgarh, with its chief-town or headquarters of the same name. Can this tract of Śarabgarh claim to be the present representative of the old kingdom of Śarabhpur of historical fame ?

Dr. G. Jouveau-Dubreil's researches and investigations reveal the fact that the age of the box-headed 'alphabet falls between IV and V centuries A.D. The box-headed alphabet has been attributed to the 8th century A.D. by several scholars, but this is open to criticism. The Sirpur (Dist. Raipur C.P.) 'Lakshman Temple stone inscription of Mahāsīva Gupta Bālārjuna, the grand-nephew of Mahāsīva Tīvarādēva, are not in the box-headed characters. It is in the Nāgarī<sup>5</sup> alphabet of Kuṭīl type attributable to the 8th century A.D. The inscription is not dated and its age cannot be properly ascertained. The only inscriptional reference with regard to Śarabhpur kings is met with, in the Eran (District Sagar C.P.) Posthumous stone pillar inscription of Gōparāja which is dated in the Gupta year 191 (A.D. 510-511). Gōparāja is stated in the inscriptions as the daughter's son of the Śarabha king, but the name of the Śarabha king is not given.

I leave the fixing of the age of the box-headed characters in use in the Mahā. Kōsala country to competent scholars.

## REFERENCES

1. In April 1929 during my visit to the famous Sripur capital of Mahakosal, I was able to discover a Seal with three plates in box-headed characters. From the legend on this seal, I find that Mahajayaraja was the son of Prasannamatra. On the authority of this seal he must be accepted as the uncle of Sudevaraja.

2. No photograph has been supplied to accompany this article.-Ed.

3. As stated elsewhere Prasanna Matra had a second son named Mahajayaraja of whom two copper plate charters have been discovered. One set is in the Nagpur Museum, the other set is with the Taluqdar of Sirpur. C.P.

4. In the seal of the Raipur plates there is an absence of the figure of s'ankha' or conch which finds a place in the Khariyar Seal.

5. The characters of the Lakshman temple stone inscription of Balrajuna Maha Siva Gupta closely resemble those of Madhuban plates of Harsha now in the Lucknow Museum dated in the 25th year of his reign. (Ep. Ind. vol. VII, p. 155).

15-B :

The present article was also published under the heading 'A Silver Coin of King Prasannamātra; the Grand Father of King Sudevarāja of Śārabhapura' in the Proceedings of 5th Indian Oriental Conference (Lahore) 1930, pp. 456-464 with plates.

—Ed.)

On Wednesday the 28th of September 1927, when the village of Bālpur was throbbing with joy over the advent of a 'Circus party', which was to entertain the eager rural population of the locality with the performance that night my favourite 'old madam' made her appearance at about 3 P.M. and made me leap with joy by presenting to me a unique coin in the best condition of preservation. The coin as stated by the 'old madam' a widow of over 60 years, belonging to the caste of gold-dust-washers known as Sonjharās or jharās, was found by her at Sāl̄hēpālī—a little village on the right bank of the Māndh (मान्ध) river, a tributary of the Mahānadi, while washing sand and earth for gold-dust. This Sāl̄hēpālī the find-spot of this coin is about 10 miles (N.W.) from Bālpur, my birth place, where numerous copper, silver and gold coins have been found, many of which belong to the Buddhist period. It is about 12 miles to the east from the village of Kirārī, where a wooden pillar with inscriptions on it in Brāhmī characters was unearthed in 1921. Sāl̄hēpālī is within the jurisdiction of the Rāigarh Feudatory State (Chhatti-

sgarh C.P.) and it lies within 24 miles to S.E. from the famous Singhanpur cave, containing the pre-historic rock paintinas. Opposite to it stands on the left bank of the Māndh river the important village of Tārāpur where punch-marked coins of silver are found by the gold-washers, in a pool called the Masana Kunda (a pool of water close to the burning ground). Rectangular copper coins of the type of Eran coins with figures of elephants and Svastikas on them are sometimes found in the beds of the Māndh and the Mahānadī rivers near about Sāl̥hēpālī. The "Chhattisgarh Historical and Research Society" of Bilaspur C.P. possesses a number of specimens of such coins.

Sāl̥hēpālī is about 20 miles to the N.E. from Sarangarh where a set of two copper plates of Sudov-arāja was discovered about 50 years ago. These plates are still in possession of the present Ruling Chief of Sarangarh Feudatory State, Chhattisgarh C.P. and bear inscriptions in the box-headed Characters. I had an opportunity of examining these plates in 1924, and of taking impressions, one of which is enclosed with this.

The coin which I am going to describe is perfectly round and bears inscription and carvings on one side only. The other side is blank. The characters are box-headed, and as deciphered by me the legend reads.

श्री प्रसन्न मात्र

Sri Prasanna mātra.

Its weight is  $1\frac{1}{2}$  māsa. In size it is a little bigger than our present day round 2 annas piece and a little smaller than our 4 annas silver bit.

As I had occasions to make a study of the copper plates of Śarabhapura kings, it struck me at once on examining the coin that it must belong to a king of Śarabhapura.

The coin is of silver but there is a faint polish of gold all over and consequently it has a bit yellowish colour. The entire coin can be divided into three parts. The upper part has three figures - on one side is a figure of a disc or wheel, on the other is the figure of a conch, while in the middle is the representation of what may be the bust of a Garuḍa or of the king or of Goddess-Lakṣmī Gaja Lakṣmī but there is an absence of the figures of elephants or of lotus-flowers which are found on the seals of Śarabhapura Kings, Mahāsudevarāja and Mahājayarājadeva (khariyār and Ārang plates.)

The second or the middle part contains the legend "Sri Prasanna mātra," in one line. Just above the legend is a boldly drawn straight line. The third part contains the top of a mace at the bottom in the middle, straight below the figure of a supposed Garuda as will be seen in the photograph of the coin.

I have not yet come across any antiquated coin with figures of a disc and a conch on it. No doubt the seals of Tīvaradeva the supreme lord of Kosala are decorated with these figures. To quote Dr. Hultzsch "the seal of the Balodā (in Phuljhar Zamindārī, formerly in the Sambalpur District and now in the Raipur District C.P) plates of Tivaradeva, bears in relief on a counter-sunk surface across the centre a legend in two lines, at

the botom a floral device and at the top a figure of Garuda facing the front, with a çakra on his proper right and a Śaṅkha on his proper left (Epi. Ind. Vol. VII, No. 13)"

The alphabet of the legend is of the same box-headed type as in the legend of our present coin.

The Śarabhapura kings call themselves Parama Bhāgavata (परमभागवत) and were apparently worshippers of God Viṣṇu. so was the supreme Lord of Kōśala Mahāśiva Tīvararāja whose charters describe him as Parama-Vaiṣṇava (परमवैष्णव). The adoption of the emblems is, therefore, quite in consonance with the faith they professed. As neither the texts of the copper plates nor the legends on the seals belonging to Śarabhapura kings, throw any light on the point of introducing their donor as lord or supreme lord of Kōśala country and as the characters of these records are of the same box-headed type as of those of Tīvaradeva, I am led to believe that these two dynasties of kings were ruling simultaneously during the period when the box-headed characters were in use in the Kosala (apparently mahā or southern Kosala) country. It is also quite probable that the Śarabhapura kings might have been vassals of Tīvararāja whose sons and gransonds were Harṣa Gupta, Bhava Gupta and Śiva gupta. No coins of any kind belonging to Tīvaradeva or his descendants have yet come to light and hence we are not in a position to say with any amount of certainty that the present coin was in imitation of Tīvaradeva's coins. If the coin of Tīvaradeva contained the figures of a disc, a garuda and a conch in the manner as these appear on his seals, it is quite

probable that the Śarabhapura kings would have adopted these emblems of their sovereign lord and used them on their own coins. The seal of the Khariyar plates of king Sudevarāja is thus described :-

Its upper part shows a representation of a standing Lakṣmī facing full front, on each side of her, an elephant is standing on a water-lily with its trunk raised above her head. In the proper right corner there is an expanded water-lily in the proper left corner a Sankha. Below is given the legend in two lines in the box-headed character. The legend reads :-

प्रसन्नाणवसम्भूतमानमात्रेन्दुजन्मनः ।  
श्रीमत्सुदेवराजस्य स्थिरं गगति शासनम् ॥

""May this charter of sri Sudevarāja born of the moon-Manamātra, who took his birth from the ocean of Prasanna endure in this world."

It is on the strength and authority of this legend that the following genealogy is made :-

Prasanna (mātra)

Mānamātra

|

Mahāsudevarāja

The discovery of our present coin confirms the statement of the seal and proves it with authenticity that the full name of the grandfather of Mahāsudevarāja was Prasannamātra. In the absence of any specimen of a

coin bearing inscription in the box-headed characters either in the British museum, London, or in different museums in India (Indian museum, Calcutta; Central museum, Nagpur, C.P. Provincial Museum, Lucknow, U.P State Museum, Gwalior State; C.I. Patna Museum, Patna, Bihar and Orissa; and H.E.H. Nizam's Museum Hyderabad, Deccan) as I gather from enquires made from authorities of those institutions, this find has an importance of its own as representing a unique coin hitherto unknown to scholars,

Śarabhapura was the capital of Mahāsudevarāja<sup>†</sup> and Mahājayarājadeva. The charters of these two kings were issued from this town, which still lies un-identified. The documents, the Khariyar (Ep. Ind. Vol. IX p. 170) Raipur<sup>4\*</sup> (Gupta Inscriptions p. 196) and Sarangarh (Ep Ind, Vol. IX p. 281) copper plates speak of King Mahāsudevarāja, while the fourth the Arang copper plates (Gupta Inscriptions p. 191) speak of King Mahājayarāja<sup>†</sup>. All these four charters are dated in the regnal years of the donors. The find-spots of these documents Khariyar (Dist. Raipur C.P.) Raipur (C.P.), Sarangarh C.P. and Arang (Dist. Raipur C.P.) all lie in the Chhattisgarh Division the old Mahākōsala country. Adjoining the Raigarh State in which the village of Sālhēpali is situated, lies the Gangapur<sup>†</sup> Feudatory State where there is a big Zamindari by the same name. Can this tract of Śarabgarh claim to be the present representative of the old kingdom of Śarabhapura of historical fame ?

Before concluding I would like to acquaint the readers with the views of a famous scholar on the origin and growth of the box-headed type. I refer to Doctor

G. Jouveau dubreuil (Pondicherry) who writes in his "Ancient History of the Deccan "as follows :-

We have said when speaking of the copper plates of the Pallava dynasty, that palaeography was generally a bad auxiliary to the chronology of dynasties. Very often, two documents dated in the same reign differ much from each other. However there is a special case to which I must draw the reader's attention. We know that in the middle of the 5th century A.D. the Gupta-Vākātakas were very powerful in the deccan. I call Gupta-Vākātakas those kings of the Vākāṭaka dynasty who were sons, grand-sons and great-grand-sons of queen Prabhāvatī, daughter of Deva-gupta (Candra Gupta II). We know that this queen was the regent of the kingdom during the minority of her son; and plates of Professor Patak (Ind. Ant. August, 1912 p. 215) which are dated in the time of this princess, bear on the seal not the genealogy of the Vākātakas but of the Guptas. The descendants of this queen considered themselves to be as much Guptas as Vākātakas. They adopted a very peculiar alphabet which spread as a queen fashion in the 5th century, in the empire of the Guptas at the time of Candra Gupta II. (Buhler "Ind. Ant. paleography" Ind. Ant. Vol. XXXIII p. 64). This has been styled the "box headed" alphabet. I distinguish two sorts of box placed at the head of the letters.

The "true box"; it is thus described by F. Flect "formed by sinking four short strokes in the shape of a square and leaving a block of stone or copper in the centre of them". (gupta Inscriptions page 19.).

The "false box"; is more simple the sculptor or engraver has simply removed a sufficiently large square surface at the head of each letter.

As an example of the true box, we may take the *Balāghāt* plates (Ep. Ind. Vol. IV. p. 268) of *Prthvīṣeṇa* II and all the plates of *Pravarasena* II (Chammak, Siwani and Dudia).

When examining the *Uruvupalli* plates (see plates in Ind. Ant. Vol. V. p. 51) which are dated from *Palakhada* in the 11th year of the reign of the *Pallava* king *Simhavarman* and which have been engraved by order of *Yuvamahārāja Viṣṇugopa*, I made the important remarks, which no one has done up to the present, that the alphabet of these documents was "box-headed"; may more, it is not the "false box", but the "true box", so much so that these plates can be shown as an excellent specimen of the "true box".

*Simhavarman* and *Viṣṇugōpa* have reigned between 475 and 500 A.D. and the *Ur-uvupalli* plates are probably dated 486 A.D. The plates of *Mangalur* and *Pikira* of the son of *Viṣṇugōpa* are not box-headed; we may therefore, say that from 500 A.D. the box method disappeared. The same phenomenon is to be seen in the *Kadamba* documents; the plates of *Mṛgeśa* and *Māndhātṛ* are box-headed, but those of *Ravivarman* are not. There is room to think that *Mṛgeśa* and *Māndhātṛ* reigned from 475 to 500 A.D. and were contemporaries of *Simhavarman* and *viṣṇugōpa*; and that *Ravivaraman* reigned after 500 A.D. when the box-headed method had disappeared from the Deccan.

To be brief Dr. G. Jouveau Dubreuil's researches and investigation reveal the fact that the age of the box-headed alphabet falls between IV and V centuries A.D.

The box-headed alphabet has been attributed to the 8th century A.D. by several scholars, which is undoubtedly open to criticism.

The Sirpur (Dist. Raipur C.P.) Lakṣmaṇa Temple stone inscription of Mahāśiva Gupta Bālārjuna, the grand nephew of Mahā Śiva Tīvaradeva, is not in the box headed characters. It is in the Nāgarī\* alphabet of Kuṭila type attributable to the 8th century A.D. The inscription is not dated and its age cannot be properly ascertained. The only inscriptional reference with regard to Śarabhapur kings is met with in the Eran (Dist. Sagar C.P.) Posthumous stone pillar inscription of Gōparāja which is dated in the Gupta year 191 (A.D. 510-511). Gōparāja is stated in the inscription as the daughter's son of Śarabha king but the name of the Śarabha king is not given. I leave the question of fixing of the age of the box-headed characters to competent scholars.

## REFERENCES

4. \*A sketch replica of the Raipur plates is enclosed, but there is an absence of the figure of Sankha or conch which finds a place in the Khariyar seal.

† Mahajayarajadeva was the son of Prasannamatra, which fact is known from the legend found inscribed on the seal attached to a set of three copper plate charters recently discovered by me during my visit to Sirpur the ancient capital of Malakosal, in April 1929. The charters belong to king Mahajayarajadeva and like other charters of the same family were issued from Sarabhapur. The legend on the seal reads as follows:-

प्रसन्नतनयस्येदं विष्णुमाकान्तविदिषः । धीमतो नयणस्य शासनं रिपुशासनम् ॥

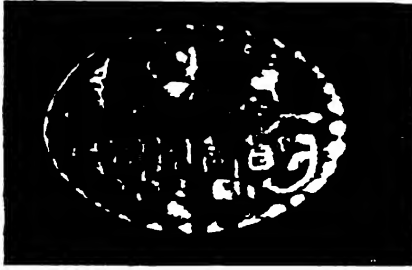
A paper rubbing of the legend on the seal is enclosed. Prasannamatra had at least 6 sons :- Mahajayaraja and Manamatra.

‡ This Gangapur State was in the 16th century A.D. one of the 18 Garjats under the Chauhan Maharajas of Sambalpur-cum-Patna Kingdom. Now it is one of the important Feudatory States in Orissa.

# PLATE NO. 1.

A silver coin of Prasannamātra grandfather  
of King Sudevaraja of Śārabh pur

*Obverse*



*Reverse*

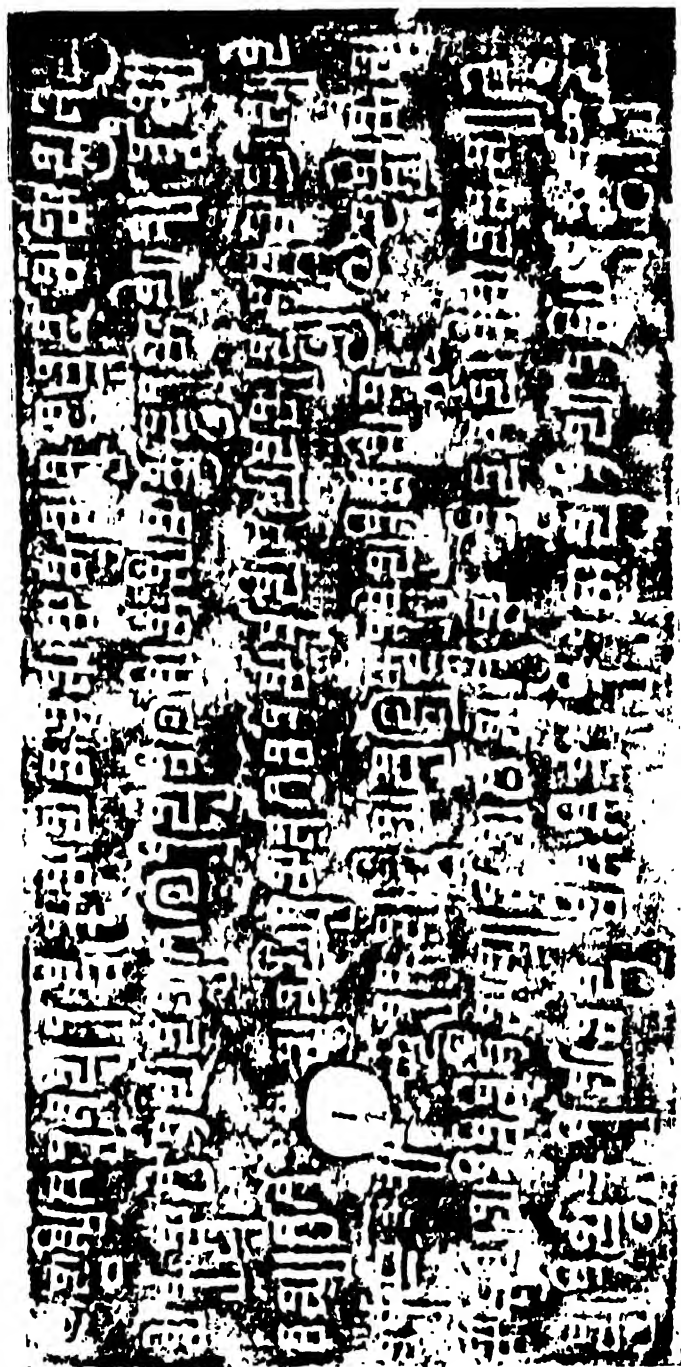


Cakra or discus	Figure of Garuda or Lakṣmī	Śaṅkha or Conch
-----------------------	-------------------------------------	-----------------------

(blank)



A sketch replica of the seal attached to  
The Arang Plates of Mahājayarāja.



Sarangarh Plate of Sudevarāja. Trans: rpt (1st plate—inner side).

- 1st Line. ॐ स्वस्ति शारंगगुहिकमोपननामन्त मष्टु चूडामणि प्रभा प्र-  
 2nd Line. -- काशु धौत पादुगुणो रिगुविलासिनी सीमन्तोदरग हेतुर्वसु  
 3rd Line. व- धा गोप्रद परम भागवतो माता विप्रिपादानुध्यात श्री महा सुदे-  
 4th Line. व राजः ॥ तुदायक मुक्तीय चल्बन्वारक प्रति वासिकुडुमिनरस  
 5th Line. मा पयति विदितमस्तु वो यथायु ग्रामः विदशपति सदन सुख  
 6th Line. प्रः अ करो यावदावि शोशे तराविरण प्रतिहृत्प्रहान्धकारं ज गद

**A silver coin of king Prasannamātra, the grandfather of king Maha Sudevaraja of Sarabhapur**

15-C

*The present article was published under the heading 'A Silver Coin of King Prasannamātra, the Grand Father of King Mahā-Sudevarāja of Sarabhapura in Indian Historical Quarterly, Vol. IX pp. 595-596 together with a plate.*

The silver-coin of king Prasannamātra, having the legend is box-headed characters is the first of its kind yet discovered in India.

It was found at Salhepāli on the bank of the Māndha river a tributary of the Mahānadī. Salhepali is a village in the Raigarh State, C.P. A gold-dust-washer (sonjhara) woman came across it while washing earth and sand for gold-dust near the deserted old village-site by the river.

The coin is round bears inscription and carving on one side only. The other side is blank. The legend as deciphered by me reads Śrī Prasannamātra.

It is in the box-headed characters. It is surmounted by a bust, on one side of which there is a figure of a discus and on the other that of a conch, while at the bottom of the legend, there is a top portion of what

appears to be a mace. The coin is of silver but there is a faint polish of gold all over.

Prasannamātra was the grandfather of Mahā Sudevarāja and Mahā Pravararāja whose copper charters written in the box-headed characters have been found in the Sarangarh State and the Raipur district respectively. All the characters of Mahā sudevarāja and those of his uncle Mahājayarāja were issued from Śarabhapur. Rajendralal Mitra surmised that Śarabhapur was the old name of the Sambalpur town, the head-quarters of the district of the same name now in Orissa and formerly in the Chhattisgarh division in C.P. Rai Bahadur Hiralal, suggested that it was a new name imposed on sripur, the capital of the later gupta or Somavaṁśī kings of Mahā Kōsala, in commemoration of the capture of Śrīpur by king Mahā Sudevarāja or his father. But we have no inscriptional evidence to such a victory won by Sudevaraja or his father. I think the Śarabhapur kings were the vassals of the Somavaṁśī kings of śrīpur, and assisted them in military expeditions (see my paper in the Proceedings of the Lahore Session of the All-India Oriental Conference).

The bust referred to above may represent Lakṣmi or Garuḍa. Mr. Allan of British Museum is in favour of identifying the figure as Garuḍa. The Śarabhapur kings were apparently Vaiṣṇavas Parama Bhāgavat and so were their overlords Mahāśiva Tīvararāja and Harṣa Gupta kings of Mahā Kōsala. The seal of one of the copper charters of Mahāśiva Tīvararāja (Baloda Plates) is thus described by Dr. Hultzsch :- "A circular seal it bears in relief on a deep counter sunk surface, across

the centre a legend in two lines; at the bottom a floral device and at the top a figure of Garuḍa facing the front, with a ṣakra (discus) on his proper right and śaṅkha (conch) on his proper left."

Our present coin may safely be accepted as one struck on the model of the above described seal by the Śarabhapur kings who were feudatories under the Śrīpur Somavamśis the sovereign-lord of Kōsala, as one of them Mahāśiva Tīvararāja is style in the seal referred to above. The charters and seals of Mahāśiva Tīvararāja are also in the box-headed characters as those found in case of our coin.

The date of Tīvararāja has not yet been ascertained, so also are dates of kings of Sarabhapur. According to some scholars, the box-headed characters were in use between the 5th and 6th centuries A.D.



A SILVER COIN OF PRASANNA VARAHA

**BĀLAPUR STONE SEAL STAMP OF  
ŚRĪ BĀLAKEŚARĪ**

(The stone seal stamp of Rāṇaka Śrī Bālakeśarī was published by Pt. L.P. Pandey in the Orissā Historical Research Journal, Vol. IV, Nos. 3-4, pp. 58-59 with a plate. This seal stamp was picked-up by one Sunderlal, sawarā by caste; from a village Bālapur, situated on the left bank of the Mahānadī in August, 1953. Later on, it was handed over to Dr. M.L.Pandey by Shri Trilochan Mishra. The Author of the present article received the seal stamp and published the same under the foresaid heading.

On the basis of Kuṭila form of Nāgarī, the author has assigned this seal in the 9th century A.D. Here. Pt. L.P. Pandey has suggested that the present village of Bālapur might have owed its present name from the name of Bālakeśarī.

-Ed.)

The stone seal stamp was picked up by one sundar Lal of Sawarā (सँवर) or old शवर caste at BĀLPUR, a little village on the left bank of the Mahānadī some day in August 1953. It was produced through Sri Trilochan Mishra of that village before my nephew Dr. Madhur Lal Pandeya, who lost no time in sending the original seal to me. On examination, found it to be a seal stamp in perfect preservation and good condition and thanked God in helping us to come across this unique find which might have been carelessly thrown away or destroyed by the finder as of no value. The village site of BALPUR and its surroundings yearly yield copper coins, stone

beads, ancient pots and implements of iron. A tiny gold coin of Anant-Verma Chōḍa Gaṅga was picked up in the school compount at BĀLPUR, by a young student when searching for stone beads after a heavy shower of rain some years ago.

Two years back, chinese coins of copper attributable to 8th and 11th centuries A.D. were recovered from BĀLPUR, in the banks of the Mahānadī. These are now in the coin Cabinet of National Museum, New Delhi. The photographs of these Chinese coins were sent to P.C. Bagchi, M.A.D.Litt, Vice Chancellor of Vishva Bharati University, shantiniketan (W. Bengal) who was kind enough to study and indentify them.

The inscription of the present seal stamp is in the Kuṭil Nāgarī script attributable to 900 A.D. or thereabout.

It reads

राणक श्री  
बाल केशरी

Below is the figure of a four-footed animal which looks like a boar. But the tail in the case of a bear cannot be so long as also the legs. Is the figure, then that of a bull in a peculiar posture ? Some take it to be a cub of a lion, some see in it a running elephant. Others call it a badger or a नकुल or a mouse. The engraver does not appear to have been skilled in the art of reproduction of animals and this accounts for the crude shape of an animal now unidentifiable. Was it an official seal § Or a confidential correspondence seal, it difficult to say.

We know nothing about the राणक श्री बालकेशरी. The village बालपुर might owe its very name to राणक. बालकेशरी. . At adbhār village about 30 miles N.W. from BĀLPUR, a huge stone pillar has the name श्री केशरी engraved in the very same कुटिल नागरी script. BĀLPUR village like Adbhār village is in the Chandrapur taluk. The copper plates referred to in my paper as found at Adbhār village in Sakti Tahasil (Bilaspur District) mention the village as the Headquarters of a Viṣhaya, named Ashtadvāra Viṣhaya (अष्टद्वार विषय). Adbhār is about 4 miles from Sakti town. Bālpur is on the left bank of the Mahānādi. Bālpur village is now in Bilaspur district of M.P. Prior to 1905, it was in Sambalpur District of Orissa. In a village named Adbhār in Chandrapur tract of present Bilaspur district, there is a ruined temple. On one pillar of stone at Adbhār, the word Śrī Keśari is engraved in the script of 900 A.D. Kutīla Nāgarī just like the script of this seal inscription. Bālpur is about 30 miles to south east from Adbhār village.



Bālpur Stone stamp of Śhri Bāl-Kesari

## TWO UNASSIGNED COINS OF BALAPUR

(This article was published in the Quarterly Journal of the Andhra Historical Research Society, Vol. III, pp. 181-182 with a plate. In this paper Pt. L.P. Pandey Śarma has given informations about the finding of two coins, out of which one is of silver and the other is of gold. He has attributed the silver coin to Śrī Keśarī of the Keśarī Dynasty of Kōśa-la and Orissa. According to him, the Silver Coin belongs to the ninth or Tenth Century A.D. He has given first notice of the said gold coin, but was unable to decipher it. According to him the coin has engravings on both the sides and weigh 4 Rattis.

-Ed.)

Bālpur is a little village on the left bank of the Mahānadī in the present Bilāspur District of the Central Provinces. It must have been a place of importance in the Mahākōśala country as the discoveries of copper and gold coins of different dynasties of kings and of the Buddhist period there go to show. The sacred soil of Bālpur is not only svaṇa-maya (full of gold-dust) but also mudrā-maya, (full of antiquated coins).

Sometime ago I described the find of the copper coins of a hitherto unknown king of the Haihaya dynasty, namely Pratāpa Mallappa Dēva who flourished about the 12th century A.D. In this note I describe two unique coins discovered at Bālpur, one of silver and the other of gold.

1 SILVER COIN. This appears to be quite new. Its colour appears like that of gold. It was put into fire for test and found to be not gold. My friend Pandit Rām Narāyan Misra, M.Sc., helped me to find out its specific gravity and discovered during the course of his test that it was not made of gold. I found some letters engraved on one side of it. The letter 'sa' is quite distinct. Below the letter is the figure which looks like a lion. The coin belongs to the 9th or 10th century A.D. to the Kēsarī line of Kings of Kōsala and Orissa. On one of the big pillars at Abdar, a big village containing theruins of a famous antiquated shrine, which is within 30 miles in the north-westernly direction from Bālpur, there is a short inscription in big bold letters resembling those on the coin, which reads, beginning with the word.

'Śrī Kēsarī".

On the strength of this, I take the two letters on the coin to be 'sa' and 'ra' as parts of the full name, Śrī Kēsarī. The first two letters Śrī and Kē find no place on the coin, owing probably to its small size. I sent lac impressions of the coin to the Curators of the Lucknow and the Nagpur Museums informing them of my identification of the coin as a Kēsarī coin. Rai Saheb Prayāg Dayal, Curator of Provincial Museum, Lucknow, U.P. was kind enough to write to me as follows.

'I have examined it much pleasure the estampage of a coin which you attribute to Kēsarī dynasty. I am afraid unless and until we give a wide latitude to our

imagination we cannot on the appearance of only slight traces of a letter or mark come to any definite conclusion. Until we come across some other like-coins I cannot get at the correct identification'. (16-10-1925.)

The other side of the coin has straight lines with a dot in the middle. This may be suggestive of the river Mahānadī on whose bank Śrīpur, Śharābhpūr and Vinītāpur the capitals of the Kēśarī Kings were situated.

2. GOLD COIN. This coin was found by two Sonjhara (gold-dust-washer) women one evening in the month of October, in 1927 on the bank of the Mahānadī. while washing earth and sand, a few hundred yards from my residence. The coin weight 4 ratis. It is a round little piece of pure gold bearing carvings on both sides. I reproduce both of its sides from a photograph obtained through the kind courtesy of a famous scholar and an epigraphist for the examination and identification by experts. Lac impressions and paper rubbings were sent several Museums in India but in none of them a specimen of its type was reported to exist.

Silver Coin discovered at Bālpur on 2-8-25.

Obverse



Reverse



Gold coin discovered at Balapur on 22-10-27

Obverse



Reverse



**BALPUR COPPER COINDS OF  
PRATAPAMALLADEVA  
(A NEW DISCOVERY)**

There were twelve copper coins of king Pratapamalla-Deva in the possession of Pt. L.P. Pandey out of these twelve coins, he found Eleven from the village Bālpur in the Bilaspur district. He has published these coins in *Indian Historical Quarterly*. Vol. III, pp. 173-176 with a plate. In this article the author has given detailed informations of the coins and has made a comparative study of these coins with the copper coins issued by some other rulers of the Haihaya Dynasty of Ratanpur.

—Ed.)

Bālpur is a little village on the north bank of the Mahānadī in the Chandarpur tract of the Bilaspur Dist., C.P. It is about 8 miles from Pujāripāli (Sarangarh State) where there are the remains of three small old brick-temples of the type of Lakṣmaṇa temple at Sirpur (Dist. Raipur), the old Śrīpur, the capital of the Mahākōśala country and where an inscription of Gopāladeva (Cedi era 840 = A.D. 1088) was found; and about 16 miles from Kirāri village where an inscribed wooden pillar (now in the Nagpur Museum) was unearthed in 1921, the writing on which is in Brāhmī characters and is pronounced to be of about the 2nd century A.D.

Bilaspur has no tradition of its own except that in

very olden days was a rival town of Ratanpur and was rather superior to it. This expressed in the following words of the gold-dust-washers who periodically visit this place every year :-

बालपुर बालपुर  
रहीभर रतनपुर

The second tradition is that Balpur contains such a vast treasure that it can feed the whole world for  $2\frac{1}{2}$  days:-

बालपुर में ससार के चढ़ाई भोजन के खर्चा है।

No importance

can, however, be attached to this tradition as such sayings are very common.

Very small gold rings called बालमुनिया are found here by the gold-dust-washers in the bed of Mahanadi and about its banks. Nothing definite is known about the use of these small rings. The name and shape of the rings suggest that they were probably used as hair decorations of women.

Bālpur has yielded a number of coins the most important of which are those of Pratāpamalla Deva, whose coins have not yet been found anywhere. These form the subject of the present note.

In 1919 some two or three very worn out pieces of copper were brought to me with one copper coin of Ratnadeva, the Haihaya prince of Ratanpur. These worn out pieces contained nothing on one side being very much corroded while the other side contained one indistinct letter. These were sent to the Coin-expert, Central Museum, Nagpur but they could not be identified owing to their bad condition on account of tear and

wear of time. On 6-7-24 the village watchman of Bālpur got one small copper coin on the footpath leading to the Mahānadī. On examination I found that it contained in three lines on the obverse the following inscriptions :-

श्रीमत्प	(Śrīmatpra)
तापम	(tapama)
॥ देव	(lla deva)

and on the reverse a distinct figure of a rude lion and of a dagger or sword (no. 1). Three days later one bigger coin of Pratāpadeva was handed over to me by a boy. This has a picture of a lion. The boy had got it on the border of the village site where his father was digging earth (coin no. II).

On 2-10-24 a coin of Pratāpa (middle size) was found. A fisher boy was grazing cattle in a meadow on the bank of the Mahānadī and he came across it after a heavy shower of rain, which had exposed it out of the sandy soil (coin No. III).

On 24-10-24 a coin of Pratāpamalladeva (middle size) was secured by me from a gold-dust-washer. He had got it while washing for gold dust and Bālmūnyas (small gold rings) (coin No. IV).

One coin of Pratāpamalladeva was found near the village of Pujārīpālī referred to above (coin No.V).

On 8-9-25 a middle sized copper coin of Pratāpamalladeva was found at Bālpur. From this coin it was confirmed that the name of the prince was Pratāpamalla-

deva, because the letters ऋ and ॠ are quite distinct on this coin while on other coins of that king those two letters were not so clear. (coin No. VI)

Besides these 6 coins, I have got 6 more coins belonging to this king. So I have altogether 12 coins. Out of which one is of small size, five are of middle size and six of bigger size.

All of these excepting one were found at Bālpur and I therefore call these coins by the name of Bālpur Coins of Pratāpamalladeva.

I sent some of these coins to Mr. M.A. Suboor, Coin-expert, Central Museum, Nagpur. He kindly examined them and wrote to me that he agreed with me in my views that the coins belong to Pratāpasimhadeva, the Haihaya prince of ratanpur, as the figure of a lion was very much in favour of their being assigned to the Ratanpur Haihaya dynasty.

According to the raipur District Gazetteer (1909) Pratāpasimhadeva reigned about 1276 A.D. and according to Babu Rewā Ram Pandit's "Ratanpur Itihas" his rule extended from Vikrama Samvat 1307 to 1350 (1250 A.D. to 1293 A.D). I am of opinion that the word "simha" in place of "malla" was a mistake made by the later writers. The proper name of the king was Pratāpamalladeva as is found on the coins.

Pratāpadeva is stated to have conquered a portion of Allahabad division and to have founded 'Pratāpapura' a town after his name in commemoration of his victory.

The characters of the legend on these coins appear to be of the 12th century A.D.

The coins of Pratāpamalladeva in question weigh as follows :-

Small coin (no. 1)	1 māsa 4 ratis (1½ masa)
Bigger coin	3 māsas
Middle size	2 māsas 2 ratis

The weight of coin no. 1 is just the same as that of the copper-coin (small) of Ratnadeva (Haihaya) found here; both weigh 1½ māsa.

I give below the weight of some more copper-coins of the Haihaya princes of Ratanpur found at Bālpur :-

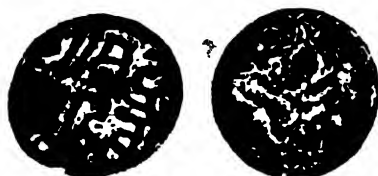
1. Small copper coin of Ratnadeva  
(Type rude lion) 1 māsa 4 ratis
2. Haihaya piece (worn out) 1 māsa 1 rati
3. Haihaya piece (worn out) 1 māsa 1 rati
4. Bigger copper coin of Prithvīdeva 1st (Hanuman type 7 māsas.
5. Bigger copper coin of  
Ratnadeva (Lion type) 7 māsas
6. Middle size copper coin of  
Prithvīdeva (Hanumān type) 5 māsa 3 ratis
7. Middle size copper coin of  
Prithvīdeva (Hanumān  
type) (worn out) 4 māsas 2 ratis

The variation in weight is due to the good or bad condition of the coin.

Two very old square coins of copper (un assigned—probably of the Buddhist period) have also been found here. Each weighs 2 māṣas 4 rattis.



Small size coin of Prithvideva (Hanumān type)  
5 māṣas, 3 rattis



Coin of Ratnadeva (lion type)—7 māṣas



Coin of Pratāpamalladeva No. I



Coin of Pratāpamalladeva No. II



Coin of Pratāpamalladeva No. VI

**A NOTE ON THE HANUMĀNATYPE COPPER-COINS OF  
PRITHVĪDEVĀ AND JĀJALLADEVĀ OF MAHĀKŌSALA**

(This paper of Pt. L.P. Pandey was published in Indian Historical Quarterly, Vol. XVIII, pp. 375-378. Here the author has advocated that the Hanumāna type of copper coins ought to be taken as earlier than the lion type of coins. He has attributed the Hanumāna type of coin to Prthvīdeva I and Jajalladeva I respectively and according to him the lion type of coins belonged to Prthvideva II, Jajalladeva II & Ratnadeva II.

—Ed)

In his paper entitled " The Coins of the Kalacuris" in the Journal of the Numismatic Society of India, 1941, Prof. V.V. Mirashi writes :-

"Mr. Allan has recently pointed out that in view of the probability that Prthvīdeva I was still a feudatory and that the dynasty became completely independent in the reign of Jājalladeva I, it is not improbable that some at least of the coins should be attributed to Prthvideva II," In a footnote it is further remarked by the writer that the description of this king as given in the Amoda Plates is indicative of the feudatory rank of Prthvīdeva I.

Prthvīdeva I in his Amoda plates dated in year

831 of the Çedi era is no doubt described as a Mahāmaṇḍaleśvara, but he at the same time is styled as sakala-kosal-ādhipati, i.e. lord of entire Kōsala, apparently Mahākōsala.

Pr̥thvīdeva I's son was Jājalladeva I. His record dated in year 866 of the Çedi era is silent about his rank as an independent monarch. No seals of either of these two kings Pr̥thvīdeva I and his son Jājalladeva I, have as yet come to light to enable us to know and compare the respective titles, used by them as rulers.

The sheorinārāyaṇ plates of Ratnadeva II, vanquisher of Coḍa-gaṅga, dated in year 878 of the Çedi era, contain a seal which describes its donor (Ratnadeva II) as Mahārāṇaka. The Sarkhon plates of this king dated in year 880 of the çedi era, the seal of which is missing, eulogize him as Sakala-kōsalemaṇḍana-sriḥ.

If it was possible for Ratnadeva II with the title of Mahārāṇaka and the qualifying praise of sakala-kōsala-maṇḍana-sriḥ to issue gold and copper coins as Mr. J. Allan thinks there can be no objection to the suggestion that Pr̥thvīdeva I, who was a Mahāmaṇḍaleśvara and sakala-kosālādhipati, had his own coinage.

Again, of the largest hoards of copper and gold coins yet discovered, not a single hoard contained any specimen of gold or copper coins of the Hanumān type either belonging to Pr̥thvīdeva I or to Jājalladeva I. Such specimens of the Hanumān type copper coins have been recovered by the Mahākosala Historical Society from

time to time at and near about Bālpur and from the bed of the Mahānadī (in Bilaspur District) close to it in solitary bits of one at a time. In the absence of any known specimen of gold coins with the figure of a Hanumān on it, it is in itself suggestive of the fact that the Hanumān type coins are earlier than those of the lion type. Their very absence in all the hoards of gold and copper coins found at Sonasari (600 gold coins) in Bilaspur District, at Daldal Sewani (136 gold coins) in the Raipur District, at Baghod (12 small size gold coins of Pṛthvīdeva) in Chandrapur tract (Raigarh State), old Sambalpur District, at Ialora and in the Khairagarh State goes to prove that the lion type coins found in those hoards belonging to the three kings, Pṛthvīdeva, Jājalladeva and Ratnadeva, are later issues. These may therefore be safely attributed to Pṛthvīdeva II, Jājalladeva II and Ratnadeva II (not Ratnadeva III as he is wrongly described by scholars).

The Hanumān type copper coins bearing the names of Pṛthvīdeva and Jājalladeva found at and about Bālpur and in the bed of the Mahānadī, should be attributed to Pṛthvīdeva I and Jājalladeva I respectively. These Hanumān type coins are decidedly heavier and thicker than the later issues of copper coins of lion type which are thinner ones. the akṣara Śrī on such coins belonging to Pṛthvīdeva, exactly resembles the Śrī as found engraved in the writing of the Amoda plates dated in the Çedi year 831 (cf. lines 18, 23, 28). A reference to the facsimile of the Amoda plates referred to above will fully convince the reader. The angular curve at the end of the stroke or perpendicular line of

Śrī as found in the Amoda plates remains the very same on Śrī as puṭ on the coins of Prthvīdeva. This also lends support to our attribution of the Hanumān type coins to Prthvīdeva I.

Prof. Mirashi has tried to attribute different coins of the Haihaya princes to different rulers on the basis of the form of Śrī used on their respective coins. But this is not a safe and reliable guide. Within such a short period of time (from 866 to 900 of the Çedi era) it is not possible to think of such a rapid change in the form of the letter Śrī. Was the letter Śrī made to change its form with the installation of every ruler ? Certainly, not.

But even taking the shape and size of letters of the legends on the coins as an evidence, the test cannot stand scrutiny. No copper plate inscription of Jājalladeva I has as yet come to light, and the form of Śrī adopted during his reign on copper plates is not definitely known to us. The form of Śrī as found engraved on the Ratanpur stone inscription of Jājalladeva dated in year 866 of the Çedi era is identical with the form of Śrī engraved in the Akaltara stone inscription of the reign of Ratnadeva II (whom I may call Ratnadeva I), the vanquisher of Çoḍagaṅga. But the form of Śrī as found in the Sarkhon plates of Ratnadeva dated in year 880 of the Çedi era is identical with the form we find in the Amoda plates of Prthvīdeva I dated 831. In short, the engravers and writers would have been free to use any form of letters prevalent in their time and, unless there is dated evidence to the effect, it is not possible

to classify the coins on the basis of one or two letters except with the help of conjecture.

A galloping horse with a lion's claws has been discovered by Prof. Mirashi on the gold and copper coins of the Haihaya princes. Nothing can be more unconvincing and misleading. When the claws of the lion figure on the copper coin of Ratnadeva (cf. I.N.S.I., 1941, Plate III, no. 8 E) are so distinctly cut, what more proofs are required to take the animal for a lion? Surely there is no coin of the same type where the claws are shown as 'hoofs'. It may be pointed out that in my cabinet I have not got a single copper coin of any of the Prthivīdevas with a lion type, nor do I remember to have seen any elsewhere. The Baghod hoard of 12 gold coins of the lion type (small size, weigh 7 ratis each) are all of Prthivīdeva.

Regarding the change of metal suggested by Prof. Mirashi with reference to the three copper coins of Hanumān type, described by General Cunningham (C.M.I., coins nos. 9-11), one should satisfy himself by examining the original coin before coming to any definite conclusion and make sure of the mistake, if at all, made by former writers. Cunningham, the father of Indian Numismatics, can hardly make such a gross mistake. As no gold coins with the Hanumān type are reported to have been discovered in any part of India uptill now, the coins may in all probability be of copper and not of gold.

There is no proof to show that the Haihaya Hanumān type was in imitation of the same type of coins issued by the Candella kings.

## REFERENCES

1. The reason is that there were three earlier kings called Kalingaraja Kamalaraja and Ratnaraja. To call Ratnaraja as Ratnadeva 1. specially when no records describe him by that epithet, is wrong. Ratnaraja is called Ratnesa in some inscriptions, but he is nowhere mentioned as Ratnadeva.

## SILVER COINS OF THE HAIHAYA PRINCES OF MAHAKOSALA

(Pt. L.P. Pandey collected three silver coins of king Pr̥thvīdēva whom he presumed to be of Pr̥thvīdēva II on the strength of his prolonged researches extending over twenty years. The result of his study of the coins was published in the 'Journal of The Numismatic Society of India', Vol. III, pp. 41-42 with a photograph.

-Ed.)

Silver coins of the Haihaya princes of Tummāṇa and Ratanpur are very rare. During my search extending over twenty years, I have come across only three tiny silver coins of Pr̥thvīdēva, who is presumably Pr̥thvīdēva II.

So far scholars had even doubted the very existence of any silver currency of Haihaya princes. In the absence of any such silver coins the late Rai Bahadur Dr. Hiralal had to write in the Rāyapura Rāsmi<sup>1</sup> the Hindi Gazetteer of the Raipur District, 'Although gold coins of the time of the Haihaya rulers (of Māhākōśala) are found, no silver coins have yet come to light'.

Recently however three silver coins of King Pr̥thvīdēva of this dynasty have come to light. The first of those was obtained by me on 20-11-1934 from a band of gold-dust washers, one of whom had found it in the bed of the Mahāhandī. I have referred to this find

in my paper on 'Types and Legends of Haihaya Coins of Mahākōśala', published in the Journal of the Andhra Historical research Society, Vol. XII, pp. 169 ff.

So far as I can recollect now, the device on the reverse appeared to be a lion, as there were traces of such a figure. It was a circular coin and was identical in respect of shape, size, legend and device with the second coin which is described here. I had noted down its weight also on the cover in which it was kept. Unfortunately this coin is now missing, together with some other interesting coins, including the most perfect specimen of the hexagonal coins of Pratāpamalla, which I had not been able to publish by that time.

The second silver coin of the same king Prithvideva II fortunately came to my hands through the agency of a gold-dust-washer named sonsaion 7-10-1938. It has been purchased for the Mahākōśala Historical Society and is deposited in its cabinet.

Through the courtesy of Mr. R.G. Gyani, M.A., of the Prince of Wales Museum, Bombay, it was cleaned in October 1939. After cleaning, it was found to be of pure silver. At Calcutta, during the session of the Numismatic Society of India, held there on the 17th and 18th of December 1939, a number of numismatists examined it and confirmed my reading and identification of both the legend and the device on it.

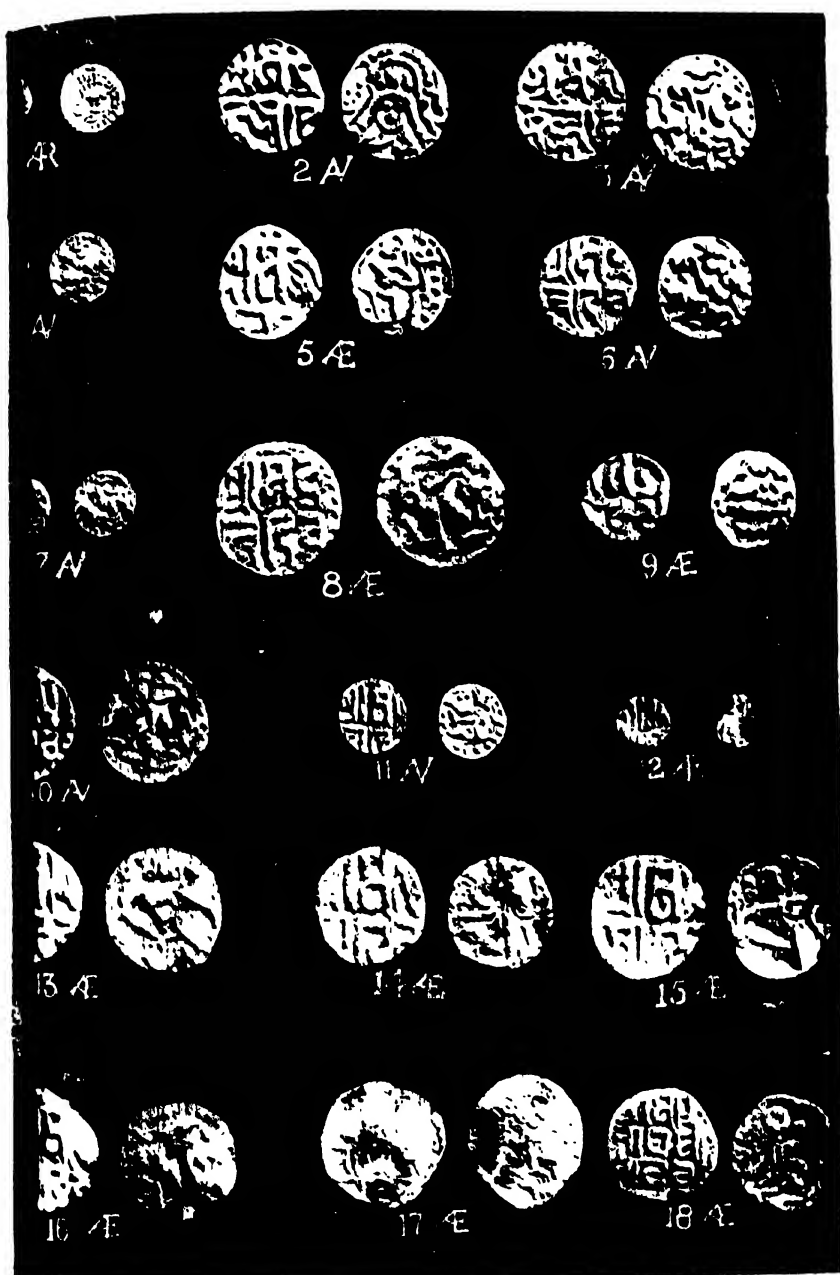
I describe this coin below :-

	Obverse	Reverse
AR. Size, .35"; Wt. 6 grains. [Śrī] mat-[ri-]	Traces of	the figure
		of a lion.
		(Pl III, NO. 12)

The third silver coin was obtained by me on 8-10-1940 from another gold-dust-washer at Bālpur from the bed of the Mahānadī. It is exactly similar to the second coin described above. The reverse has clear traces of the figure of a lion, as found on other copper coins of this dynasty.

#### REFERENCES

1. Published in 1925 by Mr. Gokul Prasad, Asst. Commissioner of Income tax, C.P.
2. For the measurement of the size and weight as well as its photograph, I am indebted to Mr. M.A. Subbar of the Central Museum, Nagpur.



The Coins of the Kalachuris



## HAIHAYA COINS OF MAHĀKŌSALA

(Pt. L.P. Pandey Sarma published an article in *Indian Historical Quarterly* Vol. XIX, pp. 281-283, which tried to arrange the gold, the copper and the silver coins belonging to the Haihaya kings of Mahakosala in its historical as well as numismatographic perspectives.

—Ed.)

Some scholars do not favour the suggestion that Ratnarāja (Ratneśa), his son Prthvideva I and his grandson Jājalladeva I were rulers of Mahākosala, because there is no clear reference to their supremacy over that province in their own records. They are simply described as Tummāṇādhīpati, lords of Tummāṇa (Ind. Ant., XXII, p. 82). The coins of these rulers are therefore usually described as those of the Haihayas of Tummāṇa and Ratnapura and not as those of the Haihaya of Mahākosala. Some scholars, again, think that Ratnarāja (Ratneśa) and Prthvideva I, who were merely local chiefs, did not issue any coins at all and that Jājalladeva I, who secured for himself an independent status, was the first in the family to issue coins.

We have no documents of the reign of Ratnarāja (Ratneśa); but the Amoda plates of the Cedi year 831 = A.D. 1079 describe Prthvideva I as sakala-kōśal-ādhi - pati, lord of the entire Kosal (cf. ततः पृथ्वीदेवः ... अनेन ... सकल कोसलाधिपतिनः परममाहेश्वरेण कलचुरिवंशोद्भवेनेत्यादिसमस्तराजावलीविराजमान कल्याणशेखरेवरेण

etc., E.I., XIX, p. 75 ff.) It is thus clear that Pr̥thvīdeva I had supremacy over the entire Kōsala kingdom, although he was only a Mahāmaṇḍaleśvara in status. It seems that Kaliṅgarāja, who originally conquered South Kosala, founded a new principality with its capital at Tummāṇa. Tummāṇa was a maṇḍala, district, to the extreme north of the Dakṣiṇakōsala country. But it must be remembered that later records describe Tummāṇa as "the capital formerly established by an ancestor (pūrvaja) of Kaliṅgarāja." The hold of this pūrvaja of Kaliṅgarāja on Tummāṇa appears to have been short-lived, as Kaliṅgarāja is said to have regained South Kosala with the prowess of his two arms (cf. दक्षिणकोशला जनपदो बाहद्वयेनार्जितः, E.I., I, p. 45 ff.)

Kamalarāja, son of Kaliṅgarāja, is called Tummanādhipati in one record. This prince vanquished the ruler of Utkala and added to the prosperity of Gāṅgeyadeva, the lord of the Āṇḍi country. Kamalarāja's son Rātnarāja (Ratneśa) established himself firmly and advanced further south. He removed the capital from Tummāṇa to Ratnapura, named after himself and lying about 45 miles to the south of Tummāṇa. Ratnarāja then appears to have become an independent ruler of the northern part of South Kōsala including the maṇḍalas of Tummāṇa, Talahari, Kono, Yayapara and Anarghavalli. There is no doubt that he was a powerful prince; but his son Pr̥thvideva I was more powerful, as he apparently consolidated the position. It is therefore very probable that Pr̥thvideva I was the first issuer of coins in the family. The Hanuman type coins were probably his earliest issues. His Hanuman type copper coins are thick and circular in shape with the legend Srimat-Pr̥thvidevah in two lines. Their weight is 7 masas when in good state of preservation.

Jajalladeva I, son of Pr̥thvīdeva I, at first imita-

ted the Hanumān type issues of his father. The legend on his coins is Śrīmajjājalladevah in two lines. This king defeated Bhujabala lord of Suvarṇapura (modern Sonepur on the Mahānadī in Sambalpur Dist) and was honoured by the princes of Kānyakubja and Jeṣābhukti as a great warrior, for he had fought against Andhra Khimidi, Vairāgarh (Chanda Dist.) Lanjika, Nāṇḍavali, Kukkuṭ, Bhāṇārā, etc. Jājalladeva I probably issued, after these successes, coins of a new archer type a couple of which are preserved in my cabinet.

The son and successor of Jājalladeva was Ratnadeva II who is described as sakala-kōsalamaṇḍa-naśrī and as vanquisher of Coḍagaṅga lord of Kaliṅga-nagara. He issued the coins of the rampant lion (facing mostly to right) type. Three sizes of both silver and copper coins were issued by this king-big, medium and small. His dināra of small size may be an imitation of the gold coins of Coḍagaṅga whose hoards of coins seized by him were made to rain over Sonepur as gold drops.

Pr̥thvīdeva II, Jājalladeva II and ratnadeva III imitated the lion device of ratnadeva II; but these later issues have less pure gold and thinner plates of copper for the gold and copper coins.

It appears that the Haihaya princes issued silver coins very rarely. I have found only three silver coins of Pr̥thvīdeva who is presumably Pr̥thvīdeva II. One of the three coins is lost; the other two weigh about 3 raktikās or 5½ grains. The device is indistinct, but may have been a lion.

The latest coins of the family belong to Pratāpamalladeva, son and successor of ratnadeva III. The device is a lion and a sword or dagger. No gold or silver coins of this prince are known. The above are copper issues of a circular shape. I have found only two hexagonal coins with the legend Srimatpratāpamalladevaḥ in three lines in Nāgarī characters of the 12th century A.D. Since I published a note on these coins in IHQ., III, p. 175. two copper-plates grants of Pratāpamalladeva dated in the Çedi years 905 and 967 have been discovered. It is interesting to note that the seals attached to these grants bear the representation of a dagger or drawn sword with the inscription rāja-srīmat-pratāpamalladevaḥ.

Some scholars refer to the country of these Haihayas as Eastern Çedi and not as Mahākosalā. The name Eastern Çedi is never used as the name of their territory by the Haihaya princes of Tummāṇa and Ratnapura. Their separate coinage and devices possibly suggest that they were not under the Çedi kings of Tripurī. As to the origin of the Hanumān type it may be pointed out that the Haihayas were Śaivas and that Keśarī, father of Hanumān, is one of the gaṇas or attendants of Śiva. Hanumān may also have been quite a popular deity to be taken as a device.

## TYPE AND LEGENDS OF HAIHAYA COINS OF MAHĀKŌSALA

(Pt. L.P. Pandey published this article in the *Journal of Andhra Historical Research Society*, Vol. XII, pp. 169-178, which presents a thorough study of the political history of the Haihayas based on Epigraphic and Numismatic evidences.

—Ed.)

The Haihaya coins of Mahākōsala have been described as coins of Eastern Chēdi by former Numismatists. I doubt, whether the Mahākōsala kingdom was ever called "Eastern Chēdi", by its own rulers who called themselves "Lord of Sakala Kōsala"<sup>1</sup> about the 12th century A.D. Although two different branches of the same family of the Haihayas, ruled over Chēdi and Kōsala (Mahākōsala), they never named their kingdoms as Western or Eastern Chēdi. No inscriptional evidence to this effect has yet been found. In fact, Chēdi (Tripurī, Dāhala<sup>2</sup> or Jubbalpur) and Kōsala (Ratnapura) were two different kingdoms from the 10th century A.D. to the 17th century A.D., having their ancient histories. It would, therefore, be more appropriate to classify the rulers of these two kingdoms as Lords of Chēdi and as Lords of Kōsala (Mahākōsala) respectively.

In this paper I propose to describe the gold and copper coins issued by the Haihaya rulers, who had their capitals first at Tummanā (in the Bilaspur dist-

rict) and later on at Ratnapura (present day Ratanpur) 16 miles to the north of the present town of Bilaspur. These princes continued to govern the Kōsala kingdom uninterruptedly for about 800 years. The Haihaya rule was replaced in 1747 by the Marāṭha general Bhāṣkar Paṇḍit, on his way to Orissa on "Bengal Expedition".

Materials to determine the appropriate extent of the Kingdom of Mahākōsala prior to the advent of the Haihayas are meagre. Mahākōsala or South Kōsala was no doubt an important province during the 7th century A.D. and the famous Chinese pilgrim describes it in the following words :

"This country, more than 6,000 li<sup>3</sup> in circuit, was surrounded by mountains and was a succession of woods and marshes, its capital being about 40 li in circuit. The soil of the country was rich and fertile, the towns and villages were close together; the people were prosperous, tall of stature and black in colour; the king was a Kṣatriya by birth, a Buddhist in religion and of noted benevolence. There were about 100 Buddhist monasteries, and about 10,000 brethren, all Mahāyānists. Near the south of the city (that is apparently the capital) was an old monastery with an Aśoka tope where Buddha had vanquished Tīrthaṅkars by the exhibition of supernormal powers, and in which Nāgārjuna Pu'sa had afterwards lodged."

As Yuan Chwang does not mention the name of the king<sup>4</sup> or the capital, we are unable to identify either of the two with any certainty. The omission of any reference to the famous river of Mahākōsala - the Maha-

nādī, adds to our difficulty. Rai Bahadur Dr. Hiralal took the present day town of Bhandak in the Chanda district, C.P. to be the probable representative of the capital of Mahākōsala, which the Chinese pilgrim visited. Some other scholars suggest the name of Śrīpur. (present Sirpur on the bank of the Mahanādi in the Raipur District, C.P.) for that honour and go to identify Mahasiva Gupta (Bālārjuna) with the Kshatriya king in question. Mahāśiva Gupta Bālārjuna was the son of Harṣhadēva or Harṣhagupta and his grand-uncle was Mahā Śiva Tīvara-dēva, supreme Lord of Kōsala, Kōsalādhipati, whose capital was Śrīpura.

No coins of either of the three kings have yet come to light, although stone inscriptions and copper charters of their time have been found in the Raipur and Bilaspur District.

The kingdom of Mahakosala during the Haihaya rule from about 11th to 14th centuries A.D. was a comparatively condensed territory, when compared with its vastness under the Sōma or Pāṇdu-vamśa rulers who had their capital at Śrīpura on the Mahānādī.

The Haihaya in ancient days were very powerful. They were well known throughout India. They had their own era called Kalachuri or Chēdi era which began on the 5th September 248 A.D. What great event this commemorates or how the era originated is not clearly known. There is no doubt that the family is an ancient one and finds mention in the Mahābhārata. They trace their origin to Sahasrārjuna or Kārtavīrya who had a thou-

sand arms. The word "Haihaya" is a combination of two sanskrit words ahi + haya meaning 'Snake and Horse'. To me it appears to be expressive of the meaning that the original founder was born of parents hailing from an Ahi or Naga family and an Asvapati or Hayapati (Lord Of Horses) family. The Haihayas were known as Kalchuris and their original kingdom was the Chēdi country extending along the south bank of the Yamānā. An authoritative account of them is given by Captain C.E. Luard, M.A., (Oxon) I.A., Superintendent of Gazetteer on Central India.

"The region (Rewah State) has been from very early days connected with Haihayas, Kalachuris or Chedis, who were apparently branches of the same tribe. The Mahābhārata, Rāmāyana, Purāna and early Buddhist books, all refer to their sovereignty over this tract. It would appear that in the Buddha's day the Magadhas held the country up to the Son Valley, and the Chēdis (Chētis) Māhā Kōsala, lying to the north-west of it. They appear to have been a branch of the great Haihaya tribe. The Haihayas early acquired the Narmada Valley, their first capital being at Māhiṣmati.

As to the origin of the Haihaya tribe, I have come across an account published in the Hindi journal Sanātana Dharma Patākā, under the heading "Jagānmā'ā Lakṣmī" (Vol. 38 No. 3 Moradabad, June 1937.) I give below in brief the substance of that article.

Once Rēvantā the son of god Sun went to Vaikuṇṭha riding on his famous and beautiful steed named Uchchai-

sravā. Lakṣhmī began to watch the movement and gestures of the noble horse with undivided attention, and forgot herself for a time. Just at that moment abruptly appeared god Viṣṇu before her and enquired as to what she was looking at so devotedly. Lakṣhmī was quite beside herself and she could not know of the arrival of, and the subsequent question of her Lord.

Viṣṇu got annoyed and cursed his wife to go down to Bhūloka or 'the Earth' and take birth as a mare because of her so lovingly watching the particular horse.

At this, Lakṣhmī trembled with fear and insult and implored her husband to take pity on her. Viṣṇu was however firm; but he said that her birth as a mare would cease to continue as soon as she begets a son.

Lakshmi accordingly had to come down to the Earth, from Vaikuṇṭha dhāma and to take birth as a mare. She then began her penances at the holy junction of rivers Kālīndī (Yamunā) and Tamasā in the sacred name of god Śiva. In due course Śiva along with his consort Pārvatī appeared before Lakṣhmī, who was in the form of a mare and enquired why she had been put to such a trial. On hearing from her all about the curse and its termination, god Śiva assured her of his hearty help to move god Viṣṇu, who as was known to Lakṣhmī was different from Śiva only in name and form, to end the curse at once. Viṣṇu, thereupon, had to assume the form of a horse; and the union with the mare form of Lakshmi, his beloved consort resulted in

the birth of a son named Vīra or Eka Vira. From this Vīra the Haihaya dynasty took or derived its name.

This legendary account is not referred to in the inscriptions of the Haihayas. But both goddess Lakṣhmī and god Śiva were the main tutelary deities of the Haihaya kings. We find Gaja-Lakṣhmī figure on their seals and god Śiva as their family god Kula-deva.

To return to the main string of our investigations, the Haihayas claimed Yādava descent and trace their origin to a mythical ancestor called Kartavīrya-Arjuna of a thousand arms.

The connection with Māhiṣmatī was always carefully preserved, and we find Haihaya officers in the 11th century serving under the Western Chalukyas of Kalyāṇa who described themselves as "Lords of Māhiṣmatī, the best of towns." The Haihaya main branch appears to have gradually extended its sway eastward towards the source of the Narmada, where it remained for many centuries. We don't find any reference to them in any inscription from 1st century A.D. upto the time of Samudragupta. Dāhala is mentioned in one of the records of this time. A king is stated to have sought to give prosperity to the kingdom of Dāhala, which had come to him by inheritance and the 18 Forest Kingdoms. In the Allahabad pillar inscription (350 A.D.) it is mentioned that a conquest of the Forest Kingdoms was made by him. This possibly refers to the Dāhala kingdom.

As stated elsewhere the Chedi era of which the in-

initial year corresponds to 294 A.D. goes to show that by that time the Halyayas had become a tribe of importance. Their era was in use for over 1000 years. Traditionally the establishment of their position is connected with the capture of the fort Kālāñjar, where one Kṛṣṇa Chedi slew an evil-minded king who practised cannibalism. By the end of the 6th century, they became so powerful as to engage in a contest with Maṅgalesā, the Chalukya King of Badami, who in his Mah kṛta (Bihapur) inscription of A.D. 598 records a victory over Buddhavarman Kalatsuri (Kalachuri) son of Sankargana of Chedi, during a campaign in the Northern region.

The Vṛihat Saṁhitā written during the 6th century, mentions the Chaidyas as a people of the Madhya-Deśa or "middle region" of India. In the Abhona (Dist. Naisik) plate of Śāṅkargaṇa - Chedi era 347 (= 595 A.D.) we find that the donor Śāṅkargaṇa is described as पूर्वपरसमुद्रान्तादिदेश स्वामी मातृपितृपादनुष्यपरममादेश्वर श्रीशङ्करगणः. These plates were issued from the victorious camp Ujjaini now known as Ujjain in Central India.

Some coins of Śāṅkaragaṇas father Kṛṣṇarāja have come to light. (Progress Report Arch. Sur. Western India for 1914-15 p. 60). The son of Śāṅkaragaṇa was Buddhārāja who had his second capital at Viḍiśā, the modern Besanagar near Bhilsa (vide Vadner plates) his main capital being Māhiṣmatī.

The "Ancient History of the Deccan" has the following:- The inscription of Mah kṛta which is dated in the 5th year of the reign of Manglesā i.e. 601-602 A.D.

says )Ind. Ant. Vol. XIX, p. 7) that this King vanquished Buddha and the Nerur plates (Ind. Ant. vol. VII p. 166) say that he put to flight Śamkargaṇa's son Buddharaṇja and killed Svāmiraṇja of the Chalukya family (see also Ind. Ant. vol. VI p. 263.)

Further it states :- The Aihole inscription (Ep. Ind. vol. VI No. I, p. 8.) says that Maṅgaleśa took in marriage the fortune of the Kalachchuris and seized upon the isle of Rēvatī, it was perhaps in this island that Svāmiraṇja reigned". The location of isle of Rēvatī can be known from a reference to the family of Batpura which lived probably not far from Goa at Rewatidvipa (Goa plates J.B. Br. R.A.S. vol. X, p. 348). For about 200 or 300 years from circa 600 to 900 A.D., history is silent about the Kalachuris or the Haihayas, till we come to one Kōkalla, Lord of Tripurī (present day Tewar) in the Jubbulpur Dist., near Bheḍaghat a few miles from the Jubbulpur town. One of the Kalchuri imperial fame. Dr. Hiralal has dealt with this branch of the Haihaya dynasty in detail. Here I refer to the coins of Gāṅgēyadēva of this family.

This family won a victory over Trikaliṅga and Āndhra and assumed the high sounding title, Trikaliṅgādhipati. Their another proud title was Kālāñjarapura-varādhīśvara or Lords of Kālāñjār, best of cities.<sup>7</sup> With Kalanjar as the base the family had extended their sway. the tract becoming known as Chedi-Desa after them. The Kalachuris were also called Traikūṭaka because of their connection with Trikūṭa kingdom. Many inscriptions of them attribute their home-land to Trītasaurya. The genealogy of

the Kalachuris begins with **Kokalla**, apparently Kokalla the First, who ruled about 875 A.D. This Kokalla had 18 sons. The eldest of these was who had capital at Tripurī. The rest of the brothers became the lords of various Mandalas. To one of Kokalla's sons, the Haihaya Rulers of Tummana and Ratanpur trace their origin. The doors of all the temples built by the Kalchuris in Dahala, contain the Gajalakṣhmī figure. (vide Jabalapur Jyoti by Dr. Hiralal). The C.P. inscription has on p. 230 the following :-

"Coins of Kalachuri dynasty of Dāhala or Western Chedi. These are the coins of the real sovereign of the C. Ps. who ruled at Tripurī or Tewar, six miles from Jubbalpur. They bear the figure of their tutelary goddess Lakṣhmī in a sitting posture, with a slight deviation from the Gupta devices in that the Goddess has four instead of two arms. The reverse contains the name of King Gāṅgeyadēva.

#### 1 COPPER COINS

The last king of Haihaya Dynasty of Mahākōsala whose copper coins have come to light was Pratāpamalladeve (Pratāpa Singh of the C.P. Gazetteer.)

#### (A) LION AND SWORD TYPE

Obverse : Legend in Devanagari script in three lines :-

Śrīmat-Pra-  
tāpa-ma-  
lladēva

Reverse : Figure of a sword and that of a lion.

These coins were discovered at (Bālpur) a little village on the left bank of Mahānadī in the Bilasapur Dist.<sup>6</sup> I identified these coins as Haihaya ones on the strength of the characters used in the legend and looking to the great distance of their find-spots from Nepal.<sup>9</sup> No silver or gold coins of this king have yet come to light. These copper coins are either round or hexagonal (six-sided). The round ones are of three different sizes : (1) large size, (2) middle size and (3) small size.

The device on these is a lion accompanied by the figure of a sword or a dagger. This sword or dagger figure finds a place on the Gaja-Lakṣhmī seal of king Pratāpamalladēva, just below his name. This seal was found with the copper plates of the same king found at Pendrabandh village in the Balōdā Bāzār Tahsil, Dist. Raipur in 1934, The plates are dated in the chedi era 965 = 1214 A.D. This first known record of Pratāpamalladeva confirms my identification of his coins. As genealogy of Pratāpamalla is given in the plates, from which we learn that he was the son and successor of Ratnadeva III the Haihaya prince of Ratnapura. Our Mahakosala Historical Society, is in possession of a number of all the four kinds of the copper coins of Pratāpamalladeva, all picked up in solitary bits of one or

two, from year to year, during the rainy season on the very site of the present village of Balpur and in the adjoining grass fields along the left bank of the Mahānadī.<sup>10</sup>

Specimens of these coins have been supplied by our Society to :- (1) The British Museum, London. (2) Indian Museum, Calcutta. (3) Central Museum, Nagpur C.P. (4) Local Museum Raipur, C.P. (10-7-1929) (5) Archaeological Dept. Gwalior State (9-2-28) C.I.

(b) RAMPANT LION TYPE

(b) RAMPANT LION TYPE

Coins of this type are all round. They belong to Ratnadēva III, Prithvīdeva III and Jājalladēva II. The legend unlike that of Śrī Pratāpamalla-Deva's coins, is in two lines instead of three. It reads

[भ्रमद्]                      or                      [श्रीमत्]                      or                      [श्रीगङ्गा]  
[मदेव]                      [ध्वीदेव]                      [जलदेव]

There are comparatively thick. The copper coins of Pratāpamalladēva are thinner than those of the above princes.

(c) HANUMAN TYPE-FOUR ARMED OR TWO ARMED.

The coins belonging to these three kings are of gold and copper. They are available in the Nagpur Central Museum and Indian Museum, Calcutta. The Ratnapur princes were worshippers of god Śiva. Keśarī the

father of Hanumāna is described in Hindu religious books as an attendant or companion (Gaṇa) of god Śiva; as such the adoption of the figure of Hanumāna on their coins by the Haihaya Princes, is not extraordinary. The figure of Hanumāna is shown on some coins with four arms and on some with two arms. a female figure is shown below one of his feet. Hanumana type coins are earlier than those of Lion Type. They belong to Ratnadeva I and Prithvideva I respectively. Hanumana type copper coins of Jajalladeva are very rare. Our society has got one or two specimens only.

#### (d) ARCHER TYPE

I have come across a most interesting copper coin of Jajalladeva which bears a bow-man either a representation of Hanumana or of the king himself. It was found at Balpur on 2-8-1930.

In all probability this archer type of coin must have been struck by king Jājalladēva I, who was a great warrior and who had obtained victory over the kings of Jajakabhukti, Kannauja and Chedi. This new device would have been adopted to commemorate his victory over the aforesaid princes. The weight of two coins (copper) of this type in possession of our society is two māṣās and four ratīs each.

## 2. SILVER COINS

Silver coins of this Dynasty are very rare and they have not come to light. In the bed of the Mahānadī, a gold-dust-washer came across a round silver coin (small size) and produced it before me on

20-11-1934. This is the only silver coin of this dynasty yet come to light. On examination I found that it belonged to Pṛitnṽīdeva the Haihaya prince of Mahākōśala (Ratnapura).

### Museum Notes on Haihaya Coins

#### INDIAN MUSEUM, CALCUTTA

R.B.R. Chandra Esq. Superintendent Archaeological Section, Indian Museum writes under date 28th Oct. 1927 as follows :-

•  
"We have in our cabinet the coins of the Haihaya Dynasty of Mahakōśala which is otherwise called Eastern Çhēdi corresponding to the Chhattisgarh Division of the Central Provinces with Ratnapura (present Ratnapur town, 15 miles to the north of Bilaspur town) as the capital. Pṛithṽīdeva, Jājalladēva and Ratnadēva are the kings of whom we possess gold coins."

#### CENTRAL MUSEUM, NAGPUR

I give below an extract from a printed notice dated 8-9-1925. supplied to me by Mr. M.A. Saboor of the Nagpur Museum.

Gold coins of Pṛithṽīdeva,	1140-63 A.D. (E.Çhēdi)
13 big coins	Rs. 9 each
5 small coins	3 "
Gold Coins of Jājalladēva	1160-75 A.D. (E.Çhēdi)
• 9 big coins	Rs. 2 each.

Gold coins of Ratnadēva	1175-90 A.D. (E.Çhēdī)
11 big coins	Rs. 9 each.
6 small coins	3 "

(Sd.) E.A.D. ABREU,  
Curator, Central Museum.

### Weights of the Coins

#### 1. Copper coins of Pratāpamalladēva

- (a) (Round) Small size One māṣā four rattis  
(1½ māṣā)
- (b) (Round) Middle size Two māṣās, two rattis
- (c) (Round) Large size Three māṣās

#### 2. Copper coins of Pṛithvīdēva (Hanumān type 7māṣās

#### 3. Copper coin of Ratnadēva (Lion type) 7māṣās

#### 4. Coin of Jājalladēva : Hanuman type (middle size) 3 māṣās

The coins issued by the Haiyaya coins of Ratnapur (Mahākōsala) do not contain any date whatever. None of the coins yet examined by experts is found with a date either in Chedi era or in Vikram Samvat. This absence of date on the coins of the Haiyaya Princes is mostly responsible for the difficulty in classing which of the coins belongs to which Ratnadeva, Prithvideva or Jajjaladeva as there were three kings of each of the aforesaid three names.

I have been engaged in the collection and preservation of coins since 1915. The largest find of copper coins was reported to me from Talōra, - a village in the Raigarh State E.S.A. This village is about

10 miles to the N.E. from my place Bālpur on the Mahānadī and is owned by Messrs. Shiva Prasad and Manohar Prasad Mishra, sons of late Rai Sahib Pandit Kriparam Mishra, Ex-Dewan of that State. Mr. Trilochan Mishra, their Mukhtar sent to me the coins in July 1934. According to his statement a lot of 43 coins of middle and small size were unearthed at Talōra, put in old earthen pot and buried underground.

Almost all of them are awfully corroded except a few on which the letters ma or de and Śrī are seen. They are thin round bits. A few contain the legend in two lines as

Śrīmad-Ra-  
tnadēva

with lion symbol on the reverse

### The Largest find of the Gold Coins

This was reported from Sonasari, a village in the Tahsil and District of Bilaspur C.P. The total number of coins discovered was 600 (six hundred). they were found buried underground carefully put into a copper jar. A detailed description of the find is as follows :

- |    |                              |             |            |
|----|------------------------------|-------------|------------|
| 1. | Prithvidēva (1140-1160 A.D.) | 405 coins   | 54 coins   |
|    |                              | middle size | small size |
|    |                              | W. 59.3     | W. 14      |
|    |                              | S. 78       | S. 52      |
| 2. | Jājñadēva (1160-1175 A.D)    | 29 coins    | 7 coins    |

3. Ratnadēva (1175-1190 A.D.) 68 coins 28 coins

Other than Haihaya coins:

- |                    |         |
|--------------------|---------|
| 4. Govinda Chandra | 2 coins |
| 5. Unknown         | 2 coins |
| 6. Unknown         | 5 coins |

Total = 511 + 89 = 600

I regret that I could not myself examine this hoard of 600 gold coins and am, therefore, unable to make further observation upon them. My cordial thanks are due to Prof. V.V. Mirashi, M.A., for kindly going through this paper and to Mr. M.A. Subbar for his courtesy in noting down the weights of the various gold and copper coins of the Haihaya Princes, available in the cabinet of the Central Museum, Nagpur, C.P. for many useful suggestions.

J. Allan Esq., M.A., was pleased to remark in his letter of 4-12-39, on the archer type of copper coins of Jājḡaladēva as follows :-

"Many thanks for your letter to Dr. Barnet. I am much interested to learn of the coin of Jājḡaladēva, the Haihaya. It seems to be quite new and I do not quite know what it would be compared with. The type goes back to a Gupta Archer type which survived upto the 7th century as the later guptas or perhaps later on through their imitations, we get from Eastern Bengal.

The discovery shows how much can be discovered by a painstaking researcher devoting himself "thoroughly to a particular era "

Sir H. Bomford K.C.T.E., I.C.S., lately Governor of Central Provinces, to whom my paper on Haihaya Coins was submitted in manuscript for perusal and opinion, was pleased to write under date 16-6-38.

"Many thanks for your note on the coins of Haihaya kings, which I have read with interest. I am not however in a position to offer my useful criticism or opinion. I have, however, not the least doubt that the idea that the coins of Pratāpamalla were of Napalese origin was erroneous. Coins of Nepal of that age would not, I think, be found in the C.P. So far as I know the Malla rulers of Nepal struck in silver only."

## REFERENCES

1. Amoda plates of Prithivideva I
2. अस्ति विश्वम्भएसारः कमलाकुलमन्दिरसूभागीरथीर्नर्नदयमण्यां डहन मण्डकम् ॥
3. A li is equal to about 1/5th of the mile. See Walter's Yuan Chwang, II, p. 200.
4. Yuan Chawang also omits to give the name of the dynasty to which the then King of South Kosala belonged. Ed.
5. अहिहय नृपवंशे शम्भुभक्तावतीर्णः कलचुरिरिति शाखां प्राप्य तावृषतापः  
Khalari Stone Inscriptions of Haribrahmadeva. Ep. Ind. II, p. 228.
6. विजय सुन्धावारादुजयनीवासकान् । Abhona Plates.
7. Arch. Sur. of West Ind. No. 10.
8. In 1927 I published with plates a paper entitled "Balpur Copper Coins of Pratapamalla-Dava"- A new discovery-in the March issue of the I.H.Q. of Calcutta, Vol. III, No. 1, March 1927.
9. The late R.D. Banerjee, to whom the coins were sent by me for examination, expressed an opinion that they might belong to Prince Jayapratapamalla of Nepal.
10. Prof. V.V. Mirashi's paper "Pendrabad Plates of Pratapmalla : The (Kalachuri) year 965. Ed. Ind. Vol. XXIII, No. 1.
11. These weights and sizes may slightly differ in coins of the same or different kings of this dynasty. Difference in weight is due to good or bad condition of the coins.

## PART—III

# ARTICLES ON POLITICAL AND CULTURAL HISTORY

### THE CHAUHAN KING, BAIJALADEVA II OF PAṬNĀ STATE.

*(In the corresponding article, published in the 'Proceedings of the Sixth Oriental Conference, Patna, 1930, pp. 43-49.' Pt. L.P. Pandey has described the archaeological and historical importances of Paṭnā and its adjoining area. This has a base of Hindi Poem named 'Jayaçandrikā' composed by Prahlad Dubey of Sarangarh, in 1781 A.D.; and a manuscript containing a Sanskrit poem named 'Prabōdha çandrikā by Baijaladeva II, which gives the geneological and chronological history of the chauhan rulers of Paṭnā. Pt. L.P. Pandey has postulated that Prabōdha çandrikā was composed some times after 1301 A.D. and has pointed out to the matrimonial relationship, between Vīrasingh, the Haihaya prince of Ratanpur and Baijaladev II of Patna. He has considered them contemporaneous.*

- Ed.

The State of Patnā, which was formerly included in the Chhattisgarh Division of C.P.'s and has been transferred since 1905 to Orissa, appears to have been an important principality. The state is not wanting in historical and archaeological remains suggestive of its past glory and civilised occupations. In olden days a group of 120 temples adorned the beautiful site of the present village of Rāṇīpur Jhariā, surrounded by rocky hills and containing a fine and large tank of oval shape, with two ghāts having regular stairs. One of the temples here is a fine example of the Indian Hypaethral Temple of which only a few specimens now exist, i.e. one at Khajuraha in Central India and the other at Bheraghat, in Jubbulpur District, C.P. The age of temples of this style is generally attributed to the 10th century A.D. Such temples are better known by the names of 'Chauhāṣaṭh Joginī temples' for the fact that they contain in the cloister 64 niches for holding the Yoginis mentioned in the Durgāpujā-Paddhati and Kālīkā Purāṇa respectively with 64 distinct names.

In one of the temples, there is an inscription<sup>1</sup> which has not yet been fully deciphered. There are two or three fragmentary inscriptions<sup>2</sup> in the Patna State which are dated Saṁvat 1000 and Saṁvat 1253 but to what Saṁvat Śaka or Vikrama they refer to is not certain. But this much is clear that prior to the establishment of the Chauhan rule at Patna, the state was inhabited by a civilised people about the history of whom nothing is yet definitely known. According to an historical Hindi Poem named 'Jayaçandrikā' composed by Prahlād Dube of Sarangah in Vikram Saṁvat 1838 (1781 A.D.) the 'Aṣṭa-mallik' form of government was prevalent in the Patnā State about the beginning of the 12th century A.D. To quote the Hindi poet :-

पटनमें रहे भूप मिसुक्का को  
 दिन एक पडे एक मल्लिक साको ।  
 अठ मल्लिक राज करै ज, तबै को  
 पानिपति मुबमान रहे ज, सबै को ॥

( प्रथमोऽध्यायः )

In Patnā the lemon (fruit) was considered to be the king. (With the help of this lemon the administration was carried on.) Every day this lemon-king gave its power to a mallik or elderly citizen. Eight malliks or representatives (of the people) were empowered to run the administration then. Of the eight malliks, Pāṇigrahi was the head.

The tradition is that in the absence of a king, there was a council of eight elderly citizens or master-minds for the administration of the state. These were not allowed to occupy the throne upon which was placed a lemon fruit and in the name of that lemon fruit, the eight malliks carried on the administration by turn.

Rama Deva or Ramai Deva, as the poem calls him, was a favourite of Pāṇigrahi- one of the malliks. This Ramai Deva is said to be a grandson of the last Emperor of India- Prthvīrāja Chauhān of Delhi. Pāṇigrahi whose name is given in the Hindi poem as Çakradhar, happened to be ill during his turn of office as governor of the state. He selected Ramai Deva to officiate for him. Ramai Deva was a young, ambitious and brave man, He availed himself of the opportunity. He invited all the seven malliks to a feast and ordered them to be murdered. He saved the life of Chakradhar Pāṇigrahi, the 8th member or mallik, because he and his mothers were under his roof and he had spent his early days in Pāṇigrahi's service. Time being favourable, Ramai Deva succeeded through the offering of rich present to the

leading officers in the army in contriving the ruin of the local governors. Thus came to an end the Asta-mallik form of government of the Patnā State. Ramai Deva installed himself as the king of Patnā where to this day, his family continues to rule.

Sings the Brahmin Bard Prahlad :

कर्मिन  
तादने ते फल ज्ञान को ते पुर-पटना में  
पाटनबरो काले दोषो भूमि मरु क ।  
पुत्रहि समान प्रजा पाली पुत्र पटन को  
छोट घरहरित लोक दग परदेश के ॥  
नपत प्रतप नपत नपन समान भये  
भनत प्रहलाद कथा व्याडे देश देश क ।  
य तो चोदान रामचणौ सूर्यचणौ अरु  
विमल जस उदित है रमई नरेश के ॥

He describes रामदेव as Chauhan of रामचणौ and सूर्यचणौ ।  
Further he records the geneology of रामदेव in the following lines:-

गठ समर चौहान को जस पग की विरतल ।  
पुर पाटन मरु आठ रमई देव उत्तम प्रल ॥  
रमई नरन्द को पुत्र भै पुनि मञ्जलिङ्ग भूषाल ।  
मञ्जलिङ्ग को सुत भयो बैजल देव नृप विकराल ॥  
पुनि भयो बैजलदेव नन्दन भोजराज भूषाल ।  
सुत भोजराज के भये विक्रमदेव भूप विशाल ॥  
भै भूप विक्रमदेव के परतापसम नरग ।  
परतापसम नरेश सुत भपालदेव विशय ॥  
भपालदेव नरेश के सुत विक्रमजित भूप ।  
पुनि विक्रमजित को सुत बैजलदेव भूप ।  
सुत भय बैजलदेव को औदिराधर नरनाथ ।

जिन के प्रताप प्रचण्ड भै नवखण्ड मेदिनि भाष ॥  
 छप हिराधर को नन्द भै दुई मुरति में जस काम ।  
 श्रीरामदेव सुजैष्ठ, लख बलरामदेव सुनाम ॥  
 दोहा० सापत्नी को बाम्बव दुयो रामदेव बलराम !  
 रामलखन में खवतरी करी न, पूरन काम ॥

From the above we have

1. Ramaḍ Dēva
  2. Mahāling
  - Baijal Dēva
  4. Bhōjrāja Dēva
  5. Vikram Dēva
  6. Pratāp Malla Dēva
  7. Bhupāl Dēva
  8. Vikramājīt Dēva
  9. Baijala Dēva II
  10. Hirādhār Dēva
- |  |  |
|--|--|
|  |  |
| 1. Ram Deva otherwise<br>known by the name of<br>Narsingh Deva | Balram Deva<br>1st Maharaja of<br>Sambalpur. |

From a Sanskrit poem in manuscript<sup>1</sup> which I was able to trace out and which is in possession of Mr. Kapilnath Dube of Ratanpur (old capital of Chhattisgarh and seat of the administration of Haihaya kings of Mahākōśala) we gather that it was composed by King Baijal Dēva, Mahārāja of Patna, for the use of his son Hirādhār Deva. Rājā Baijal Dēva has given the name of his father in one of the śloka. It runs as follows :-

चन्द्रावती वदम चन्द्र चकोर श्रीर,  
 श्रीविक्रमाकं तनयो नय-मन्त्रवन्ता ।  
 श्रीबाल-वंशमिलकः पटनाधिनयो  
 राजा पर जयति बैजकदेव नाम ॥

श्लोक 2nd.

This very śloka is enough to shut the mouth of those who doubt the Kṣatriya Origin of the Mahārājās of Patnā cum Sambalpur Kingdoms. This Sanskrit poem is named Prabōdha Candrikā by the author

himself but it is known in Orissa and Bengal by the name of Baijal Karika or Baijal Kāvya. The manuscript I refer to begins with the following :-

वीरवेशाय नमः । अथ वैजल-काव्यं प्राच्यम्  
परिचरन्नुद्यमः सर्वलोकायुक्तः ।  
विभुवनगत-कीर्तिः क्षान्ति-कन्दर्पवृत्तिः ।  
रघुरिपुगण-काक्षी, वैजलः खोचिपाक्षी  
जयति जगति दाना, सर्व-कर्मावधाना ॥ १ ॥

The object of the composition of the poem is given thus :-

समाराधोभितरय रामनाभानुकीर्तनम् ।  
रामनामान्विता तस्मात् प्रक्रिया क्रीयते मया ॥ ८ ॥  
बाह्यकानां प्रबोधाय तोषाय विदुषामपि ।  
आकल्पमपि संसारे कीर्त्यवस्थापनाय च ॥ १० ॥  
विनायकप्रति निर्यातः श्रीरतं वीरिराधरम् ।  
जीमान् वैजलभूपाक्षी विजोक्तं पुनस्तमसीत् ॥ ११ ॥

यावत् राजचर्या ते यावत् विषयप्रदः ।  
यावत् यौवनमद-लावत् विद्याभुपाक्षय ॥ १८ ॥

Further the author says :-

प्रबोधचन्द्रिका नाम रामनामसमाश्रिता ।  
अज्ञाननिमिरध्वसकारिणी चित्तहारिणी ॥ १५ ॥  
वचनः प्रक्रिया ग्रन्थाः सन्ति चेत् सन् का चतिः ।  
माकृतौमधुनिकापि मधुपानामनादरः ॥ १९ ॥

From the above quotation it is clear that Baijal Deva's father was Vikramaditya and his son, Hiradhar Deva. This is exactly what we find in the Hindi poem by Prahlad Dube.

It is, however, much to be regretted that the Sanskrit poem Prabōdha Čaṇḍrikā gives no date of its composition. Nor does it give any information about the time of Baijal Deva II's reign.

In one place the poem mentions one Hammir, who, I believe, is no other than the famous Chauhan King of Ranathambhōr who was a great hero. It is said about him निरियातेक्षु वनोर-पठ चट्टे न दूजी वार ।  
The Sanskrit poem Hammīra-mahākāvya by the Jain Saint, Nayana

Chandra Surī of Gwalior will for ever be singing the glory and bravery of this lion of mankind. He preferred to die, sword in hand, to accepting the humiliating terms of peace proposed by Alauddin- Emperor of Delhi.

The śloka referring to Hammīr are :-

हामेन दयया चैव युद्धेनोचित-कर्मणः ।  
 हानवीरो हयावीरो युद्धवीर इति नृपः ॥ ९० ॥  
 दधीचिर्हानवीरोऽभूत् हयावीरः शिविर्हयः ।  
 चम्पौरो युद्धवीरोऽभूत् निहर्षममसौ वयः ॥ ९१ ॥

Hammīr's death took place about Hizri era 700 (1301 A.D.) or Vikrama Saṁvat 1358. The mention of चम्पौर goes to show that the poem was composed some time after 1301 A.D. The State of Patnā was in the time of Baijal Deva not included geographically or politically in Orissa as is evident from the 81st sloka of Chapter I :-

दिग्देशकाक्षयोने च पामात्यैश्च क्षितिमंस ।  
 उल्कलान् पश्चिमं ज्ञेयं पटनाराज्यमकुलम् ॥ ८१ ॥

The Patnā State was then, to the west of उल्कल or Orissa. must have been a part of Kōsala apparently Mahākōsala. In Patnā town itself and in the interior, temples by the name of Kōsalesvara Mahādēva are still found.

The existence of the manuscript of Probōdha Candrikā or Baijala kāvya at Ratanpur is attributed to the matrimonial alliances between the royal houses of Patnā and Ratanpur. It is stated in the Hindi History of Ratanpur (in MS) that the Haihaya Prince Vīrasingha Deva married the daughter of the Chauhan King of Patnā. This Chauhan King is, to all probability, the author of Probōdha Candrikā- Rājā Baijal Dēva II. Vīra Singh- Haihaya prince, as given in the history book referred to above, ruled from Vikrama Saṁvat 1428 to 1464.

(a)

On the door frame of the largest shrine among the group of about 60 temples at Rāṇipur Jhariā in the Patnā State, there are inscriptions in the Devanāgarī characters which read as follows :-

Line 1. ॐ नमः शिवाय । श्रीसोमेश्वरदेव-भट्टारक परमेश्वर-वरप्रसादे  
 श्रीउत्तरदेव-महर्षिनिर्मितं मगनशिख ।

- Line 2. अभिराम आनायंन इदं खान कीर्तिनम् । सर्वैः तीर्थफलसमायोगः  
लोकानुपपन्नम् पुण्यं सीमलामौ सिद्धेश्वरम् ।
- Line 3. लज्जामा चतुर्थकम् इदं तीर्थं खाना सर्वपापविमोचनम् ।  
त्रैलोक्येश्वराय तव पादयुगलाराधनं कुतः समः ।
- Line 4 प्रणमणि ( प्रणमति ? ) गगनशिव यदि बहो-मुक्तिं ददासि शङ्करः ।

What can be made out of the above is that under the patronage of King Sōmeśvara Dēva- a Sadhu by name 'Gagana Śiva' who had come from 'Uttara-Heramba-Grha', got the temple constructed.

Rai Sahib M.M. Ghosh, curator of the Patnā Museum, contemplated a visit to Rāṇipur Jhariā and Bōlaṅgir with a view to decipher these and other inscriptions there. It is hoped that he will soon lay the result of his labours before the learned public.

(b)

The name 'Patnā Daṇḍpāṭa' is suggestive of the fact that it was a remnant of the old name Gaṇadāṇḍa-nāyaka- a minister and Gaṇadāṇḍa-Pāla an officer in charge of the maintenance of army and can connect the Aṣṭa Mallik system of Government to the Hindu Republic or Gaṇa of very remote antiquity. In the neighbourhood of Patnā we still find a State by the name of 'Aṭhmallik' which was ruled by eight representatives of the people by turns, which gave it the name it still bears.

## REFERENCES

1. This is in Devanagari script and mentions one Somesvara Deva Bhatrakra Parmesvara (see P.S.).

2. One of these has the words 'Patna Dandpata'. (See P.S.) Arch. Sur. of India Reports, Vol. XIII.

1. This manuscript was prepared in Hizri era 1244, a hundred years back : the present year 1930 A.D. being 1343 Hizri. I saw another manuscript of this poem in the library of Rai Bahadur Sahityacarya B. Jagannath, 'Bhanu Kavi', retired E.A.C., Bilaspur, C.P.

## **SIMILARITY OF THE CAVE-MENS' ART IN INDIA AND AMERICA**

(This research paper submitted by Pt. L.P. Pandey was duly published in the 'Proceedings and Transactions of the Seventh All India Oriental Conference, 1933, pp. 239-242, where-in he has drawn our attentions to the most common line drawings representing palms with open fingers among the pre-historic engravings and paintings of Vikramkhōl, Ulāp-garh, Singanpur and Nawā-garh hills.

The author has taken this representation as auspicious symbol. The present day custom of 'Hāthādenā' according to him established the fact that some of the pre-historic traditions are still in practise among the present people living in the rural area of chhattisgarh and the adjoining territory of Orissa. Such palm marks with open fingers have been found in the ruined houses of pre-historic people of North-America. On the basis of this similarity in pre-historic traditions of the people of these two distinct places, the author has probed to the possibilities of racial and cultural affinities of the two lands.

-Ed)

Those who have had occasions to visit the rock-shelters at Vikramkhōl,<sup>1</sup> famous for its ancient inscription in Pre-Brahmi scripts, Ulāpgarh<sup>2</sup> (Ośā-Kothī), Singhanpur and Nawāgarh hills-all lying within the Mahā-Kōsala country (modern Chhattisgarh Division, C.P.), must have noticed on the walls of the natural cavern or cave-rocks there, marks of fingers and hands, which, no doubt stand for some auspicious symbol like "Svastikas".

In some parts of Mahā-Kōsala (modern Chhattisgarh) especially in the eastern portions bordering on Orissa, there still exists a religious custom of bedecking a newly built house or temple with hand-marks, showing the five fingers, which in the local dialect is called, "Hāthā-dēnā" lit: to give or put hand-marks.

On the 15th day of Śrāvaṇa the agriculturists and village people celebrate a Pūjā (worship) called हरियाली or हरेली. The main item of the Pūjā consists in collecting, at home, all the agricultural implements such as plough, yoke, etc. after getting them well-washed in a tank or a river and of applying hand-marks to each. Sweets are distributed to farm-labourers and friends and collective worship of the village deity is performed by the village priest.

All such hand-marks are put by the mistress of the house after she has performed her ablution and offered her prayers to the family deity. In case of buildings and temples, the hand-marks are applied on the opening day of the newly built structures. A mother or the elderly lady in the family generally does this sacred work on the 3rd day of the white-half of the Hindu-month "Vaiśākha" when in Chhattisgarh, the earthen jars are first used for water-pots for the summer season.

Hand-marks, are put on them after they have been carefully washed and filled up with river or well-water. A reference to such a custom in the 8th century A.D. is met with in the Sanskrit drama of the famous bard Bhavabhūti called the "Mālātī-Mādhava". The śloka mentioning hand-marks on earthen pots is as follows :-

जलनिबिडितवस्त्रव्यक्तनिम्नोन्नताभिः  
परिगततटभूमिः स्नानमात्रोत्थिताभिः ।  
रुचिरकनककुम्भश्रीमदाभोगतुङ्ग-  
स्तनविनिहितहस्तस्वस्तिकाभिर्वधूमिः ॥

The females prepare a paste of rice put into water the previous night. This wet rice they take out from the water-pot, and grind it with a flat stone and pestle to make it a thick white-looking paste. The right-hand palm with open fingers is dipped into this paste and is pressed against the walls having red-earth or cowdung paint.

Marks of hands with fingers are put on walls of houses and worshipped in the name of goddess "Maṅgalā" Devī and is expressive

of the symbol of the goddess of propitiousness and happiness. This hand-mark may be a symbol meaning the protecting and ever-helping hand of the Great Mother. I have seen myself such hand-marks both at Ulāpgarh (Ośā-Koṭhī) and Vikramkhōl along with pre-historic drawings and inscriptions of great antiquity. At Vikramkhōl<sup>1</sup> such a hand-mark is quite distinct just above the long inscriptions in an un-known script on the wall of a rock-shelter. This inscription is said to be about 3500-4000 years old. The hand-mark on the rock-wall at a Ośā-Koṭhī is very smooth. It is on a plastered surface of the rock-shelter wall high up on the top of a hill, hundreds of feet above the plain. Cave walls at Singhanpur and Nawāgarh (Raigarh State, C.P.) also contain such hand-marks. All these are the marks of the righthand palm with open fingers.

It is no small wonder to find similar hand and finger marks on rocks forming cliff-walls in Arizona U.S.A. To quote Mr. Albert Coles from his interesting paper "Exploring America's Yesterdays" published in the "Evangelical Tidings"- a weekly paper (St. Louis, Mo.) May 7, 1933 (Vol. XIX No. 19) :-

The adventures of to-day are scientists who are exploring America's yesterdays. They are trekking through jungles, skimming alligator-infested streams, plowing through sands, delving in old caves, tramping across frozen wastes, risking their lives in caves and tumbling ruins; all to discover the story of the continent's past. America is a young country as far as our history books reveal.

"Columbus and possibly some hardy Vikings : visited its shores and have been accorded the fame of discovering a great continent. Yet, long before any one in Europe had dreamed of there being a great land region far over the horizon-long before Queen Isabella was persuaded to pledge her jewels to outfit the ships that were to brave the unknown seas-America was inhabited.

"Slowly the scientists-explorers of to-day are deciphering the records of a people who are Americans of an earlier day; who lived in the midst of fine cities; who were civilised; who cultivated arts; who were as great in power and wealth as any of the ancient nations of Assyria, Egypt, Carthage and perhaps Greece."

On the rocks the explorers found pictures of deer, bulls, goats and the strange hieroglyphics, and signs that resembled the Svastikas, with letters which seemed to be like Greek Symbols.

Scientists are studying over the inscriptions. No true key has been found as yet to the writing of these ancient inhabitants of America

Now to turn to the hand-marks found on rock-walls in America. Continues Mr. Albert Coles :-"In our great South-west region, there lived at Mesa Verde an ancient race. They built their homes high upon what are now deep canyon walls. There explorers have walked through their ruined houses which might well be called America's first apartments. Hundreds, yes, thousands of families lived there even as the city apartment of New York and Chicago are filled with people.

"In one room of a cliff-dwelling the smooth covering of a much plastered wall has fallen away. There in the coating beneath are the marks of fingers and hands as plain as though some one had carelessly pressed against the soft plaster of a new home before it was wholly hard. These marks of human hands tell a story of individuals who lived hundreds of years ago-young people, laughter, good times. Possibly the father of the family had just plastered the walls and his wife and children had come in to see how it looked and placed their hands on the fresh covering, saying in their own language : Is it dry yet, Dad ?"

Then, were the cliff-dwellers of North-America and the cave-men or rock-shelter inhabitants of Mahā-Kōśala (Chhattisgarh. C.P.) of the same race? Was there similarity of culture between the ancient peoples of these two distant lands? None can say, but the existence of some hand-marks in both these countries, gives one furiously to think.

## REFERENCES

1. Vikramkhel and Ulapgarh Hills are close to the Belpahar Ry. Station on the B.N. Ry line between **Jharsuguda** junction and the Raigarh Ry. Station.
2. Singh<sup>सिंह</sup> and Nawagarh are well known places in the Raigarh Feudatory State. In all these places, there are rock-paintings and cave-drawings of pre-historic age.
1. For plates showing the rock and inscriptions, a reference may be made to Indian Antiquary, Vol. LXII (1933), pl. 6 and 7.

## THE RĀMĀYAṆA OF VĀLMĪKI MENTIONS TWO KŌSALAS

(The present article was published by Pt. L.P. Pandey in the *Journal of the Indian Historical Quarterly*; Vol. III, pp. 68-72. Some epigraphic sources referring to the country of Kōsala situated to the South of the Viṇḍhyā have been enlisted by the author in the beginning of the article. This has been followed by a quotation of the two running verses (Ślōkas) from the Rāmāyaṇa of Vālmīki giving the name of King Bhānumanta of Kōsala which has been identified here with the country known as Dakṣiṇa Kōsala, viz., the present day Chhattisgarh. Thus the intended purpose has undoubtedly been established with full authenticity. However, absence of publication details of the particular copy of the great Epic has put a question mark to the validity of this valuable source material.

- Ed.

The country of Kōsala or modern Oudh is well-known to historians. In the Raghuvamśa of Kālidāsa it has been described as Uttara-Kōsala. In canto 6, the 71st śloka runs as follows :-

इत्ताकुक्ष्यं ककुक्षं यथाऽऽ ककुक्षं इत्यारित्यन्वयमाह ।  
काकुक्ष्यं यत् उग्रं यत् दृढं यत् दुर्गमं यत् कौशल्याम्बु ।

Again in the 9th canto, śl. 1 we have:

पितृनन्तरं नरकोशलात् समधिगम्य समं यत् तद्विद्युः ।  
दृश्यतेऽपि प्रशम्यते सप्तर्षी दृश्यतेऽपि सप्तर्षी ॥

The very word Uttara Kōśala suggests the existence of another Kōśala towards the southern side of India. We do hear of a country or kingdom by the name of Dakṣiṇa Kōśala or Maha Kosala. This kingdom has been recorded simply as Kōśala in the Allahabad Pillar Inscription of Samudra Gupta amongst the kingdoms of Dakṣiṇāpatha. I quote below a line from the original text :-

Samudra Gupta subdued the Kosala country of king Mahendra.<sup>1</sup>

From the above it is evident that the Mahā Kōśala or Dakṣiṇa Kōśala country was known as only without any particular attribute of 'Mahā' or 'Dakṣiṇa'. This is also supported by several copper-plate grants of the kings of Kōśala.

The earliest grant is that of Mahāśiva Tīvaradeva, the supreme Lord of (the country of) Kōśala. The charters of this king are in the box-headed characters and they were issued from Śrīpura, modern Sirpur, on the bank of the Mahānadi, 37 miles north-east of Raipur, the Hd. qrs. of the Chhattisgarh Division in C.P.

Line 19 of the Baloda plates of Tivaradeva reads :-

श्रीनारायणदेवस्य कोशविशेषः

While the seal of the same king bears the following sloka :-

श्रीनारायणदेवस्य कोशविशेषः  
शमनं धर्मं वृद्धायै स्थिरमाचन्द्रतारकम् ॥

(Fleet's Gupta Inscriptions, p. 294.)

[This seal is circular and has "a figure of Garuḍa, facing full-front, depicted with the head of a man and the body of a bird, with his wings expanded, with apparently human arms hanging down between the wings and the feet, and with a serpent with expanded hood, standing up in front of and over each shoulder: on the proper right of this, a çakra or discus, the emblem of Viṣṇu and on the proper left, a San̥kha or conch-shell; is the lower part a floral device." Below is the above quoted legend in two lines.]

The date of Tīvaradeva is roughly about A.D. 800, although according to some historians, the age of the box-headed characters falls between 5th and 6th centuries A.D.

The first 10 slokas of the Sarakho copper-plate inscription<sup>1</sup> of the Haihaya prince Ratnadeva II of Ratnapura, dated Cedi era 880, are found reproduced in the Amoda copper-plate charters, dated Cedi years 900 and 905 (Two Copper-plate Charters of the Haihaya king Prthvideva II of the Cedi years 900 and 905-I. H.Q.,

Vol. I, no. 3). In the 10th śloka, king Ratnadeva II has been described as the "ornament of the entire Kōsala kingdom." The śloka is as follows :-

तदात्मजः रुक्मलकोमलसङ्गनर्थाः श्रीमान्समाहृतसमस्तनराधिपश्रीः ।  
सर्वजितोत्तरागिरोविहिताऽस्मिन् संवाधता निधिरर्मा भुवि रत्नदेवः ॥ १०

From the time of Samudragupta down to the 11th century A.D. the kingdom with its capitals श्रीपुर, तुम्बाण and रत्नपुर was called कोसल. We have got enough insriptional evidence to prove this.

In the Rāmāyaṇa of Vālmīki we find that Daśaratha invites one Bhānumat who is stated as the king of Kōsala to join his sacrifice. This Bhānumat was, I believe, the lord of Dakṣiṇa Kōsala or Mahā Kōśala.

अङ्गेश्वरं सहित्वा मं रोमपादं मुमुक्षुः । वयस्यं राजमित्रस्य सपुत्रं तमिदानीम् ॥  
तथा कोमलराजानं भानुमलं समत्क्रुतम् । मगधाधिपतिं गरं मर्षणान्वदिगारदम् ॥  
Rāmāyaṇa, I, 13, vs. 25, 26.

"You must also bring Daśaratha's friend Rompada, the king of Āṅga. You yourself invite Bhānumat, the king of Kosala and the learned and valiant king of Magadha."

The Rāmāyaṇa of Vālmīki mentions two Kōsalas, the Uttara Kōsala or Oudh<sup>1</sup> and the Dakṣiṇa Kōsala or modern Chhittisgarh.

Now a few words about the use of the name Southern Kōsala. The Kōsala country of Tivardeva is mentioned by Hiuen Tsang as Southern Kōsala<sup>2</sup> (Beal's Life of Hiuen Tsang, book IV, pp. 134-35).

During his visit a Ksatriya king was reigning there. Hiuen Tsang does not give us the name of the king nor of the then capital of "Southern Kōsala". We are therefore unable to say whether the capital was Śrīpura (modern Sirpur in the Raipur Dist. C.P.) or Bhadrāvātī (modern Bhandak in the Chanda Dist., C.P.) We are further told that in the 2nd century A.D. king Sadvaha (So-to-po-ho) the Lord of Southern Kōsala, excavated for Nagarjuna a rock-temple. This cavedwelling was hewn in a mountain called "Po-lo-mo-lo-ki-li" i.e., Bhramaragiri, the mountains of Black bee (Durga). Hiuen Tsang says :- Afterwards Nāgārjuna Bōdhisattva dwelt here (old saṅghārāma by the side of which was a stūpa built by Asoka). At that time the king of the country was named Sadvaha<sup>1</sup> (So-to-po'-ho); he highly esteemed Nāgārjuna, and abundantly supplied all his wants.

At this time Deva Bodhisattva came from the country of Sinhala to seek to discuss on some (religious) questions. Coming to the door he requested permission to pass through. The gate-keeper announced him; on this Nāgārjuna recognised the man and filled a dish with water and told a disciple to show it to him.

Deva seeing the water, without speaking, cast a needle into it. The disciple then brought it back.

Nāgārjuna having seen it was full of joy and said : "This water so bright and full is the symbol of my character (qualities). That man who has come and thrown a needle into it has done so to show that he can investigate these to the bottom. If such be the man, I can discuss with him on the dark and mysterious doctrines of religion, and he may hand down the light (lamp)." He immediately caused him to be brought in, and having seated him, they entered on mutual conversation, as pleasant and agreeable as the fish finds the water to be.

Then Nāgārjuna said, "I am now old and worn out; does the pure shining orb of wisdom reside with you" (i.e. are you able to succued me as a teacher)?

Deva, rising and reverently bowing at the feet of Nāgārjuna, said, Although your servant is of small ability yet he will venture to hand down your loving instructions."

During the 7th century A.D. the country of 'Southern Kōśala' boasted of possessing learned Brāhmaṇas :-

In this country there was a Brāhmaṇa who was skilled in explaining the treatise called 'In-ming'; the Master of the Law remained here a month and some day, and read (with him) the Tsah-liang-lun.

Whether the country of Sadvāha is mentioned in the Buddhist literature of the time, simply as 'Kōśala' or 'Southern or Mahā Kōśala' is not properly known.

The Gunji Buddhist Inscription<sup>1</sup> gives us the name of a king named Kumāra Vāsanta. Gunji is in the Sakti Feudatory State which may be called the very heart of Chattisgarh. The record is assigned by Mr. D.R. Bhandarkar to the first century A.D. It is not known whether this inscription contains the name of the country or kingdom over which king Kumāra Vāsanta ruled.

## REFERENCES

1. Nothing is known about this king. In a few coins of Kumāragupta (Allan, B.M.C., pp. 61-62, no. 190-9) *कुमारगुप्त* is found inscribed on one side, and on some coins of the same king *पद्मनाभो जित महेन्द्रः* (Ibid., pp. 73-74, no. 219-25) is inscribed. Do these refer to the *कुमारगुप्त महेन्द्र*?

1. These plates are in possession of the Chatisgarh Gauarava-Pracarak Mandalī, Bilāspur, C.P. Hitavad (Nagpur) April 1, 1926.

कुशलो नाम मुदितः शोनी जनपदा मकरात् ।  
निर्विघ्नं सरवतीरे प्रभुतभनधाचरात् ॥१॥  
अयोध्यानाम नमरो तवाधो लोकाविभुता ।  
मनुना मानवेन्द्रं यथा पुनो निर्मिता अगम ॥२॥

Rāmāyana, I, 5, vs 5, 6

2. Hiuen Tsang says :- Going north-west from this (Kalinga) about 1800 li we came to Southern Kosala. The king is of the Kṣattriya caste. He deeply reverences the law of Buddha, and is well affected towards learning and the arts. There are 100 Sangharamas here, and 10,000 priests. There are a great number of heretics who live intermixed with the populations, and also Deva temples. Not far to the south is an old Sangharama. By the side of it is a stupa built by Aśoka Rāj. In old days Tathāgata exhibited great spiritual changes in this place and overcame the heretics.

1. Who this king was is not certain. He is said to have reigned over Shing-tu, which may simply mean India. He was surnamed Shi-yen-to-kia (Sindhuka?). Was he a Pallava? and was Alēmana where Nāgārjuna knew him, the same as "Aramana" or the Coromandel Coast, between Cola and Kalīnga? Be that as it may, we know that Nāgārjuna was so closely acquainted with the king that he sent him a friendly letter exhorting him to morality of life that he sent him a friendly letter exhorting him to morality of life and religious conduct. Beal's Life of H.T., Intro, pp. xx, xxi.

1. Cunjī is 14 miles from Sakti, the Headquarters of a Feudatory State of the same name, on the B. N. Ry. Near this village is a spring known as '*Damanu Dahrā*,' and on a rock there this inscription in Brahmi characters has been incised. It consists of two parts, the first of which begins with salutation to Bhāgavata, and is dated the 15th day of the 4th fortnight of Hemanta in the 5th regnal year of a king named Śrī Kumāra Vāsanta, and contains the words Bhagavato *Usubhātithi*, the name of a *thera* *Goonaka* and the name *Vāsithiputta*.

The 2nd part of the inscription is dated on the second day of the 6th fortnight of *Grāma* in the 5th year of Kumāra Vāsanta's reign.

Cousen's Progress Report, 1904, p. 54 and 'Inscriptions in C. P. and Be ar' by Rai Bahadur Hirālāl, p. 168.

## MR. C.U. WILLS ON THE SAMBALPÜR AṬHĀRĀGARH

(This research paper of Pt. L.P. Pandey was published in the Journal of Indian Historical quarterly, Vol. V, pp. 341-347. Herein, the author examined the view of Mr. C.U. Wills. In one of his papers on 'the Rajput Kingdom of Mediaeval chhattisgarh (JAS of Bangol, V), he has tried to prove that the application of the term Aṭhārāgarh in local tradition and Government reports is not historically correct. According to him, 18 garhas have been taken as representations of sub-divisions of a single state. Mr. Wills supported his view from the writings of Mr. Motte who visited Sambalpur in 1766 A.D. and Prahlad Dubey of sarangarh who composed a Hindī poem entitled 'Jaya-çandrikā' Pt. L.P. Pandey held the view that Mr. C.U. Wills was not able to understand the correct meaning of the version of 'Jaya-candrika,' quoted by him. On the basis of several other evidences from the said poem 'Jaya-çandrikā', a sanskrit work 'Kōsalānānda Kāvyaṃ' and the report on the Zamindar's and other petty chieftains in C.P. by Richard Temple, he has tried to establish the view that the term Aṭhārāgarh indicates 18 States and not subdivisions of a particular State.

- Ed.

The Sambalpur Aṭhārāgarh was an organisation with a history of its own. Major H.B. Impey the then D.C. of Sambalpur describes the Sambalpur Raj as a cluster of 18 Garhs (vide his Report entitled Notes on the Gurhjat States of Patnā, prepared in 1863). He gives the following list of these garhs :-

1. Patna, 2. Sambalpur, 3. Sonepur, 4. Bamra, 5. Rerakhole, 6. Gangpur, 7. Bod, 8. Athmallick, 9. Phuljhar, 10. Bonai, 11. Raigarh, 12. Baragarh, 13. Sakti, 14. Chanderpur, 15. Sarangarh, 16. Bindra-nawagarh, 17. Khariyar, 18. Borasamer.

Mr. C.U. Wills, I.C.S., in his paper on "The Rajput kingdoms of Mediaeval Chhattisgarh" (JAS of Bengal, V. 1919) has tried to prove that the application of the term Athārāgarh in the sense of the local traditions and authentic Govt. Reports is not historically correct. Mr. Wills of opinion that the 18 garhs did not form a number of extensive states outside and around the state of Sambalpur proper, but they were the sub-divisions of a single state named Sambalpur. Thus according to him the Feudatory state of Patna, Sonepur, Bod or Baud, Sarangarh, Raigarh, Bamra etc. were excluded from the 18 Garhs of Sambalpur Raj. In support of his point Mr. Wills produces two witnesses :

1. Mr. Motte who visited Sambalpur in 1766 A.D.

2. Prahlad Dube of Sarangarh C.P., author of a Hindi Poem entitled Jaya-Çandrikā. Mr. Wills writes :

"Nor is Mr. Motte my only witness. It would be easy to disparage his testimony by saying that he was a mere European adventurer, probably ill-acquainted with the language of the country, who from the fact he never specified what was meant by the Athārāgarh stands convicted of having made but superficial enquiries. But I have, by the courtesy of Rai Bahadur Hiralal, been given the translation of a poem composed by a certain Prahlad Dube of Sarangarh written in 1783 A.C. to commemorate the installation of one of the Rajas on the Sambalpur Gaddi. And this poem completely refutes those who regard the Athārāgarh as a confederacy of states, and makes it clear that they were internal subdivisions held by local chiefs or lords as Motte would call them. This testimony is unimpeachable. It was prepared by a local poet for a public occasion and must be conclusive evidence on the point at issue" (page 224, para 48). Unfortunately Prahlad Dube's work in the original does not contain anything which might go to prove that the 18 Garhs of Sambalpur were only the internal subdivisions of a single state and not separate subordinate states with their own chiefs. The extracts from the Hindi poem "Jaya Çandrikā" of Prahlad Dube, as quoted by Mr. Wills, has not been properly understood and correctly interpreted. The lines quoted by Mr. Wills must be interpreted with reference to the context and

it is then only that right conclusion can be drawn. Thus Mr. Wills' translates the passage "

"by

"Sambalpur of unmeasured beauty was famous as 18 forts". Balbhadra Sal one of its earlier kings, attacked the neighbouring state of Bod which both Kittoe and Impey count among the Atharagarh, but Balbhadra Sal makes his attack long with all his 17 forts, i.e., the chiefs thereof. So Bod could not have been one of them. He lays siege to the Bod king's capital for 11 long years without avail. At last the chief of Sarangarh is sent for and with his aid the Bod fort is captured. Sarangarh is thus excluded by the poet from the Atharagarh though Kittoe and Impey include it in their lists. Later, coming down to his own times, the poet tells us how the Dewan Akbar (mentioned by Motte, para 46) usurped the Raja's power and the Raja Jait Singh fled to Sarangarh and sought the help from Chhattisgarh and Patna for :-

गद सन! हके कोउ न थये । नमक हाँड़ि चक्रवर् के भये ॥

Not one of the 17 forts came to help him. Untrue to their salt they took the side of Akbar.

In the ensuing battle Sonapur comes to Jait Singh's help. This clearly excludes Patna and Sonapur from the list of 18 forts. Also Bimbaji writes on Jait Singh's behalf to all the Garhs and all the 13 Dandpāts, to Bengal, to Chandra, to Mandalla, to Patna and to Bamra. Thus we have a clear statement showing that neither Bod, Sarangarh, Sonapur, Patna or Bamra were members of the local Athārāgarh. This is sufficient to confute the lists of later writers. But the exclusion of Patnā puts the matter beyond all question. Patnā was always not merely a member of the confederacy but with Sambalpur the head of it. If Athārāgarh indicated any such confederacy it would be impossible to exclude the leading member. The conclusion of Mr. Wills is this :-

"A confederacy of states under Sambalpur and Patnā did no doubt exist at one time or another, but it was never known as the Athārāgarh. This term referred in Sambalpur as in Raipur, Ratnapur, Kalahandi and Baster, to the internal organisation of the kingdom. But in the 19th century its real significance was forgotten while the memory of the confederacy of states survived, with the result that the term Athārāgarh was misapplied. The title being an old one and its origin obscured by the gradual obliteration of the local system, it was easy enough to extend its significance so as to convey the idea that Sambalpur, for many ages, stood at the head of a large confederacy of adjoining states."

I am not going here to discuss Mr. Wills' investigation into the correct meaning of the term Aṭhārāgarh. What I wish to say is that the poet Prahlād Dube never meant by the term Aṭhārāgarh the 18 forts (or sub-divisions) within Sambalpur itself but by it he did mean the 17 adjoining states outside Sambalpur proper. The following quotations from the poem of Prahlād Dube will speak for themselves:

- (1) सतह गढदेसो उमराव ।      तालगहो मन दुं दज दाव ॥  
जम्बर बने अकम्बर राय ।      ताते यह बहुदूर तकाय ॥

The local lords of the 17 forts adopted a dual policy. Akbar had grown very powerful and so all these people doubted the success of Jait Singh in regaining the throne.

- (2) गढ सतहो उमराव ये ।      गहि रखो दून्दज दाव ये ॥

If Sambalpur proper had 18 local and internal forts, why did the poet not mention it as such? By the use of the term गढ सतहो he did mean the adjoining states like Raigarh, Bargarh, Sakti, Sonapur, Phulijhar, etc. which were known by the general name Aṭhārāgarh although their number was not always 18 as in the reign of Balaram Deva, the 1st Mahārājā of Sambalpur.

- (3) भंगी भूखपाल सोलको पठाये ।      तकना दिखिबिह राजा सिधाये ॥  
पुनर भूप होना अविश्राम लागे ।      दबे सतहो दुर्ग देवान चाये ॥

Again : the lord or Raja of Raigarh, Drib Singh, wanted to have a palanquin for his conveyance. It was duly sent, yet he did not come to Sarangarh. He was not sanguine of the success of Jait Singh and was afraid of Akbar Rai. All the 17 forts (leaving aside Sarangarh which was the 18th) were subdued before or were afraid of the Dewan Akbar Rai.

- (4) अभयसिंह गुरपुर नए भे भय नर-पुर माय ।  
कोस विलासै उमलगो विन बैठे नरनाय ॥  
विनबैठे नरनाय तखत सोभा नहिं पाय ।  
अष्टादश गढ दखपाट पन्द्रह अकुलाय ॥

Abbaya Singh went to heaven (died). The people and city were under fear. The country of 120 kos (the Sambalpur Raj) began to tremble. In the absence of a king the throne was empty and was devoid of its beauty. All the 18 forts and 15 Dandpāṭs felt uneasy.

- (5) अकबर तबें हुँदै रखो "गढ सतह" मन जाय ।  
का मो पै अब करि सकै एक मग्न विसनाय ॥

Akbar Dewan took pride in the fact 'the 17 forts are under my thumb. What care I for one man (lord of a single fort, Sarangarh), Sai Vishwanath; He can do me nothing.'

Only this single 'dōhā' is enough to prove the hollowness of Mr. Wills' theory.

Prahlād Dube composed his poem "Jaya Çāndrikā" so late as 1783 A.C. It is quite possible that he would have based his poem upon earlier works both Vernacular and Sanskrit and other authentic records then available in the court of the Cauhan Rajas. We hear of a Sanskrit work named Kōsalānanda Kāvya, composed by one Pandit Gaṅgādhara Misra. A reference to this work is made in the "Gazetter of the Orissa Feudatory States." It says (Page 285):-

"It appears from the Kōsalānand, a local work on the history of the Paṭṇā Rāj-family, that Baijal Deo, the 3rd chief from Ramai Deo was the most powerful chief, and extended his dominions far and wide. He fought with Rām Çāndra and Mahāliṅg Gajpatis of Orissa for six years. Bamra was reduced to an annual tribute of 16 elephants, Gangpur, Bonai and other neighbouring states submitted without a fight, and Baud and Sirguza also submitted. It is said seventy-two chiefs were made tributary to Paṭṇā by Baijal Deo I, Dhenkanal was also subdued and the temple of the golden Mahadeo at Sonepur was built by him."

Unfortunately this local work "Kōsalānanda" is now untraceable. If this work still exists and could be brought to light, the authenticity of the above statement could be tested.<sup>1</sup>

In 1924 I happened to come across a compilation in Oriya called चिकित्सासंग्रही. It is a treatise on medicine. The author is one Pt. Gopinath Sadangi, the court physician of Raja Chhatra Sai, who flourished in the beginning of the 17th century A.C. This work also mentions "Aṭhārāgarh, 13 Dandpāt." In course of describing the state of Sambalpur the author speaks about the forts, population of the town etc. etc.

The original lines in Oriya run as follows :-

उत्कलदेशे मन्नामदीतीरे सखलपुर अभिधा नगरे ॥ १ ॥

जहिं पहानी दीवी समलाई सखल चर' सेवा कले देह ॥ २ ॥

श्रीहरसाहि जहिं रे राजन चवियकुल कमल तपन ॥ ३ ॥

अठारगढ तेर दखपाट बलिस सङ्ख बल सुराट ॥ ४ ॥

सोमा अट्टर विशाख कोय उपमा माहिं जहि चन्दा देय ॥ ५ ॥

नगरर नाम सम्बलपुर कोहिण सङ्ख बलीस घर ॥ ६ ॥

In the Utkal country on the bank of the Mahānadī there is a city named Sambalpur. Goddess Samlāī graces the town. She bestows everything upon those who worship and adore her. Like the sun to the lotuses of Ksatriya family, there lives king Chhatra Sai. There are 18 forts and 13 Daṇḍpāts with an army numbering 32000. The boundary is 120 kos. No kingdom can be compared to Sambalpur Raj. In the city of Sambalpur, there are 20032 houses (the population of the city was then about  $20032 \times 5 = 100160$ ).

I strongly believe that Prahlād Dube derived the materials for his poem not only from traditions but also from works like "Kōsalā-nanda" and "Çikitsāmañjarī" referred to above.

I close the paper with a few official remark upon the "Aṭhārāgarh, of Sambalpur.

"The origin of the tenures held by the Sambalpur Garhjat chiefs is not clearly known. The earliest information we have of them is that they were first independent. Then they were held in subordination to the most powerful of their number, the Maharaja of Paṭṇā. In later times the Maharaja of Paṭṇā was forced to share his supremacy among the chiefs with his relative the Maharaja of Sambalpur. And this was the situation when they all fell under the Dominion of the Maharattas in A.C. 1755 as tributaries." (Reprint of Report on the Zamindars and other petty chieftains in C.P. by Richard Temple, p. 8.)

Two of the Ga hjats which originally belonged to the Sambalpur and Paṭṇā group viz., Baud and Aṭhmallick, had previously in 1837 been transferred from the Superintendence of the Ranchi Agents to that of the Cuttack Tributary Mahals, with whom they still remain. Again at the transfer in 1861, two others, Gangpur and Bonai, remained with Chota Nagpur. Thus of the Aṭhārāgarh 14 are within the jurisdiction of the C.P. and of these two, Sambalpur and Chanderpur are no longer managed by chiefs. There remain 12. But one, viz., Bargarh, has been given to the chief of another, viz., Raigarh. Therefore, only 11 distinct chieftainship of the Sambalpur and Paṭṇa group remain now attached as chieftainship to C.P. administration. They are :-

1. Patna, 2. Bindra Nawagarh, 3. Khariyar, 4. Borasamber, 5. Phuljhar, 6. Sarangarh, 7. Sakti, 8. Raigarh cum Bargarh, 9. Bamra, 10. Rerakhol, 11. Sonepur.

(Report on the Zamindars and other petty chieftains in C.P. by Richard Temple).

From local enquiries I gather that up till quite recent times several chiefs continued the practice of acknowledging the suzerainty of the Cauhan family of Paṭṇā or Sambalpur as their overlord by sending their representatives to tie Rakhi (Rakṣā-sūtra) to the Cauhan chiefs and of receiving due presents of cloth and pan (lāṭ-Bīrā) in return. This also shows that the states around and outside Sambalpur proper were once members of the "Sambalpur Aṭhārāgarh."

#### REFERENCES

1. If according to Mr. Wills, the Sambalpur Raj included within itself 18 sub-divisions called garhs, why did not the poet Parhlad put it as बठारा बट्ट instead of गढ मल्ल? The fact is that Prahlad by बट्टमल्ल means the subordinate 17 adjoining garhs (states) Sarangarh itself.

1. Since writing this, I saw a palm leaf manuscript of "Kōsalānand" in Oriya characters with one Pandit Gopinath Panigrahi of Sonepur Raj. It was partly damaged.

## KŌSALĀNĀNDA KĀVYAM

(In the Orissa Feudatory States Gazetteer reference has been made of one 'Kōsalānānda-Kāvyam' as a local work on the history of the Patna raj-family. In 1929, Pt. L.P. Pandey found an opportunity of going through a palm leaf Manuscript of 'Kosalananada-Kavyam' in Oriya characters in the possession of Pt. Gopinath Panigrahi of Sonepur, Sambalpur state. He made a thorough study of the manuscript and published some relevant portions from it along-with needful historical interpretations in the Journal of Bihar, Orissa Research Society, Vol. XX, pp. 140-146.

Ed.)

My attention was first drawn to this historical Sanskrit poem, which can be said to be the only authentic document about the history of the Chauhān Mahārājas of Paṭṇā cum Sambalpur Kingdoms, when in 1925 I came across a mention of it in the Orissa Feudatory States Gazetteers.

I quote the portion relating to this poem from the Orissa Feudatory States Gazetteer, p. 285 :-

"It appears from the Kōsalānānda, a local work on the history of the Paṭṇā Raj-family that Baijal Deo, the third chief from Ramai Deo, was the most powerful Chief and extended his dominions far and wide. he fought with Ram Chandra and Mahāling Gajpatis of Orissa for six years. Bamra was reduced to an annual tribute of 16 elephants, Gangpur, Bonai and other neighbouring states submitted without a fight, and Baud and Sirguza also submitted. It is said 72 chiefs were made tributary to Paṭṇā by Baijal Deo I. Dhenkanal was also subdued and the temple of the golden Mahadeo at Sonepur was built by him."

As mentioned in a footnote to my paper on "Mr. C.U. Wills on the Sambalpur Athārāgarh" published in the IHQ., June, 1929, I was able to discover a palm-leaf manuscript of 'Kōsalānānda' in Oriya characters in the Sonepur Raj, Orissa. The possessor of this copy of the manuscript gave me the following account of its first find:--

Pandit Chintāmaṇi Nānda, Vidyābhūṣaṇa, the famous Sanskrit scholar of Sambalpur, came across and obtained the original copy of manuscript of 'Kōsalānānda' on palm-leaf in Oriya characters, in the Nandol Zamindari under the Patnā State, which was then in the Chhattisgarh Division of the C.P. This was about 70 years ago. The present possessor of the manuscript was at that time a student of the Vidyābhūṣaṇa. As this student was in charge of the Vidyābhūṣaṇa's own library, he tried to avail himself of the opportunity of preparing a copy of it for his personal use. But this work could not be done promptly. In the meantime the renowned Vidyābhūṣaṇa breathed his last. The manuscript fell a victim to ants and was partly damaged. The copy which I saw has been prepared with the help of the damaged copy, which is said to be still in existence. I wanted to examine the original damaged copy of the manuscript, with a view to compare the slokas, I took down as specimens from the historical poem, but the possessor could not lay his hands on it as it was misplaced among heaps of palm-leaf manuscripts of his collection.

The poem कोसलानन्द contains in all 21 sargas. The names of some of them are given below:--

इति धीगङ्गाधरमिश्र विरचिते कोसलानन्दे याहाकाव्ये 'कोसलदेशनिरूपण  
नाम प्रथम सर्गः

रामयणवर्णन 2nd सर्गः

पृथ्वीराजप्रशस्ति 3rd सर्गः

❀ ❀ ❀ ❀

दोलयात्रा विलास वर्णन नाम 16th सर्गः

नवरात्रि वर्णन नाम 17th सर्गः

वीरसिंह पुरुषोत्तम गमन नाम 18th सर्गः

वीरसिंह पंचतीर्थ करण नाम 19th सर्गः

इति धीगङ्गाधरमिश्र विरचिते कोसलानन्दे महाकाव्ये वीरसिंह तत्त्वार्थोप  
नाम एकविंश सर्गः

The 1st *kloka* of the 1st सर्ग runs thus:—

शीताशु बिम्बप्रतिबिम्बिताननं  
मल्लमल्लकेलिकलाप शेखरं ।

बिनाशचरीस्त्वन तुष्ट गोकुलं  
भजामि पीताम्बरमम्बुदप्रभम् ॥

The 2nd canto contains the following श्लोक

माशिक्य चौहान इति प्रसिद्धः  
पुत्रोऽभवत् क्षेम महीधरस्य ।  
यजन्मकालावधि सोमजानां  
चौहान संशाऽजनि भूपतीनाम् ॥

Rama Deva or Ramai Deva, the founder of the Chauhan dynasty of Paṭṇā cum Sambalpur kingdom, is said to have been born at Paṭṇā in the house of a Brāhmaṇa, who named him as 'Rāma' :--

क्षत्रोचितं तत्सुत जातकम्  
कुर्वन् यथाकाल मुदारचेताः ।  
द्विजश्चकारास्य शिशोरभिख्यां  
अर्थान्वितां "राम" इति प्रयत्नः ॥

s l 12

शशाङ्क वंशाम्बुधि दीप्तरत्नं  
विधिर्विधास्यन्निव रामदेवं  
महीपति कोसलदेश मध्ये  
ससर्ज शार्दूलमनन्तवीर्यम् ॥

s l 17

From the above sloka it appears that the state of Paṭṇā then formed a part of कोसल country.

In one place the poem mentions one रणसिंह a prince of कोसलदेश :—

वभूव भूमी वलये च कोसले  
त्रियन्नभोयुग्म युगेऽब्द संस्थितं ।  
कलौ वलीयान् बहुवैरि वन्दितः  
क्षितीश्वरः धीरणसिंह संज्ञकः ॥

This रणसिंह lived about 4200 karā = Vikram era 1170

The genealogy of रामदेव is found described in the following verses taken down from the very manuscript. —

रामो नामाभिरामोऽभवद्वनिधवस्तस्य पुत्रोमहादिर  
लिङ्गस्तस्यात्मभूतः प्रवलरिपुजयी बैजलो राजहंसः ।  
तत्पुत्रो वत्सराजो निजभुजदलितारातिवर्गस्सन्ज-  
स्तस्यासौ द्वोजराजः क्षितिपति-तिलकः क्षात्रनक्षत्रचन्द्रः ॥५॥  
पुत्रोऽभूत् भोजराजाभिघघरणिपतेः धीरमहो गुणानां  
राशिः इमावासिराशिस्तुतिनिवहसमुन्मीलदोर्दण्डसूर्यः ।

उपोषः खर्वगर्वक्षितिपति रमणोऽभूत् प्रतापादिमहो  
 भूपालो भूमिपालो दलित रिपुबलोऽशेष शस्त्रास्त्रदत्तः ॥  
 तद्वंशे राजराजे जनितशुभयशा विक्रमादित्य नामाऽ-  
 दित्यो निष्पन्न कृत्योऽभवदननुगुणो बैजल स्तत्तनूजः ।  
 सत्पुत्रो राजहंसोऽभवदवनिधवो वीरगोष्ठी-वरिष्ठः  
 कृत्येनाप्नोत् समाजोऽभजदवनिभुजं येन साफल्यमुर्वी ॥  
 तस्मात् क्षाण्डववैरि पाण्डवछद्म वीरोऽतिधीरः परो  
 देवानां तटिनी तटेऽतिष्ठपमां सत्क्षत्रनक्षत्रराट् ।  
 प्राप प्राक्तन नाम सार्थमतुलं हीराघरो हीरकः  
 स्पर्शाद्भिगतावनीशमुकुटभ्रेणीषु तद्गौरवात् ॥  
 सशौर्यं निष्काशित वैरि-संहति  
 निजस्वरूपेण समो रतेः पतिः  
 बभूव भूमेस्तल'शीतलघूतिः  
 बलोनन्तिः श्रीवलराम भूपतिः ॥  
 विधाय यूपं नरसिंहमप्रजं  
 सपुत्रपौत्रं नृपमाप्तपटनं ।  
 चकार वीर्येण यशः सरोवरं  
 महींमहीन्द्रः छमनो मनोहरम् ॥

The poem thus depicts the father of its hero, Baliyārsingh.

तदन्वये दर्पकदर्पभंजनः  
 कृतावनीमण्डलवासिरंजनः ।  
 बिभुत्वशौर्येण समुत्थितोन्नतिः  
 सतो भवत् श्रीबलभद्रभूपतिः ॥  
 कलौ चतुःसागरयोग आगतं  
 छधकई जीवयुते शुभेक्षिते  
 सितेः छतुंगे नालभिर्गृहेःपरैः  
 यतः स जातो बलसिंह ईरित ॥

From the above verse the date of the birth of Balasingh, otherwise known as Virasingh or Baliyārsingh, can be worked out.

With reference to the questions as given in the F. S. Gazetteer, the poem is not silent. But the *ślokas* don't fully attest what has been stated in the gazetteer.

द्विपचाशत् समा राज्यं कृत्वा राम महायशाः  
 इत्यन्तिकेस्ति तत्रत्यैरमरेरावृत्तः परः ॥

वर्तमाने गजपतौ राजराजेवरे क्षितौ  
रविरामयुगख्याते विद्यमानेवन्दके कलौ  
तस्यपुत्रो महालिङ्गः समा चद्र बुभुजे महीम्  
पितुः प्रताप-सपनार्दित भूपतिसेवितः ॥

In the 3rd sloka "रविरामयुग" —gives us the date 4312  
Kaliyuga = Vikrama Samvat 1268.

वज्रलो नृप-शार्दूलः पञ्चपष्टि समा भुवं ।  
पालयित्वा निजपुरं गतो वीरैः सहोदरैः ॥  
यो भूत्वा नृपतः गौडेश्वरेण वारणे सितुः  
समरेषु वलाध्यन्नो ररन्नोत्कलसम्पदम् ॥  
बत्सराजो भवत्यस्य नामतोः पलायितः

( ❀ ❀ ❀ ❀ )

कमाया संगमे यस्य समलाई छेश्वरी  
तत्कर्मप्रकटं ब्रूते पूजिता सततंहिता ॥  
बामण्डा खण्डिता दण्डं गजान् षोडश वार्षिकम्  
यस्मै ददावनुसरत् त्रि मेनापति-मन्त्रिणः ॥  
साङ्ग गाङ्गपुरी पादाम्बुज सेवापरादरात्  
यत्नेन रत्न वासांश्च गोमहिष्यादिवाजिनः ॥  
बनाई बनवासीव समासीनो नृपाङ्गणे

( ❀ ❀ ❀ ❀ )

बौद्धाधीशो खिमण्डीशो तथा वस्तर-भूपतिः ।  
नन्दपुर्याः च ❀ ❀ ❀ ॥  
येन गुंजा हतः चन्द्रपुराधीशस्य रक्षितः  
आहतो गजनाथेन भौमिकानां भयप्रदः ॥  
स डेङ्कानाहलपुरं ढक्का नादेन लीलया ।  
विमर्द्यन् उवृषवत् कमाई कूलमाधितः ॥

ऊर्नात्रिंशत् समाराज्यं बत्सराजेन पालितम् ।  
भोजराजाय स ददौ पुत्रायेव मुनिव्रतः ॥

❀ ❀ ❀  
❀ ❀ ❀

शिष्टपाल विदारीव विक्रमादन्य भूपतिः  
पुरीं चतुर्गुणां कृत्वा ननन्द नृपतिव्रजेः ॥  
इष्टैः पूतैः शिष्ट दिष्टैः नानाशास्त्रोक्तिनर्त्तनेः  
चतुःत्रिंशत् समा राज्यं कृतवान् वीरमर्दनः ॥  
बैजलः प्रतपन् चन्द्रपुरीं हुत्वा उकुण्डले  
देव्यै ताम्रं ददौ कुण्डं सिताष्टम्यां ❀ ❀

त्रयोदशसमाराज्यं कृत्वा बीजल भूपतिः

इन्द्राकूनं गतः प्रेक्ष्य हीराक्षर सुलस्थितिम् ॥

There were two kings by the name of Baijala Deva. Baijala Deva II, son of Vikramāditya and father of Hirādhar Deva, was the author of a treatise on Sanskrit Grammar named प्रबोधचन्द्रिका, \* which poem is otherwise known as बीजलकारिका † or बीजलकाव्यम् in Orissa and Bengal.

I would like to acquaint the reader with some more ślokaś from the 'Kosalānanda.'

समुद्रता कीर्तिलता समाभिता

विवेकं कृत्वा यमटांगि मर्दने ।

परापरोन्माथ विधौ वितानिता

प्रकुलिता भञ्जज-गर्व-गजने ॥

ॐ ॐ ॐ

स इन्द्रदेवो जलैर्बुद्बुदापमः

ॐ ॐ ॐ

निरीक्ष्य धैर्येण समं महीपति

पतिं गुरुं स्वां च महानदीं सदा ।

\* Catalogue of Sanskrit and Prakrit MSS., C. P. No. 3103-3105, p. 287.

† Do No. 3357, pp. 311.

यदाति रक्तं मुनिं विन्दन्मन्दिनी

महार्घमन्याऽति गुह्यं हि मोहिनी ॥

स कोसलाया अनुत्तीक्ष्ण

गुरुरङ्गगणैश्च भङ्ग भङ्गुरम् ।

सदाधिगत्याहिनियाज्वलनं

विधाय भावं प्रति माधवपदं ॥

It is said that in appreciation of this work, Mahārāja Baliyār Singh (Vira Singh) bestowed upon its author, a village named, Khandapāli. The author Paṇḍit Ganga Dhara Miśra belonged to the 'Rāj-Guru' family of Utkala Brahmins of Sambalpur. He or his ancestors must have immigrated from the Puri District, the seat of Vedic Brahmins called 'Utkalas'. The manuscript of the 'Kosalānanda' has the following :—

सम्मानेः ग्रामदाने पुनरपि नृपतिः

पालयन् कोविदोन्मत्

“अन्व नन्व लुकाञ्च कुरु”, विमल कुल-

स्वातु मे मुग्धता च ।

नोचेत् गीर्वाण बाह्यरित् पटुतया

पण्डिता ये प्रसिद्धा

भूयुत्या मृत्यवर्गेः कृत ॐ ॐ ॐ

ॐ काव्यस्य कुर्युः ॥

The two ślokaś which refer to the poet run thus .—

पूर्वं सर्वं उपवर्णनायकगुस्पर्धी समृद्धैरतः

वृष्ट्यालिल शास्त्रतन्त्र निगमज्ञानेव वारांनिधिः ।

जातः शम्भुकरामिधः कविवरो विद्याकर स्तत् सुतः

संभूता कवितालतोन्नतिकरावगांप्रकर्षान्विता ॥

तद्वत् तस्य कुले सुधांशु बिमले रत्नाकरे धीमतां

गोपीनाथ क एव पण्डितवरो हीरांशुरो वर्तते ।

जातं जन्म ममेति तत्र सहस्राण्येव विद्यते मुदं

विद्यावृक्षतरान्यसंसदिपरा गोत्राधिकः पूज्यते ॥\*

\* The Sanskrit verses quoted in this paper have been left untouched. They stand exactly as they appear in the original manuscript under reference.

## AN INSCRIPTION OF SŪRYA VERMAN OF THE AŚWAPATI FAMILY

(In this paper, published in the Journal of Andhra Historical Research Society, Vol. VIII, pp. 147-150, Pt. L.P. Pandey has identified king Sūrya Verman, the father-in-law of king Harṣhagupta of kōsala with Sūrya Verman the son of Īśān-Verman of Harahā inscription of Vikram era 611 i.e. 554 A.D. of Mukhara or Maukharī family of the rulers.

Ed.)

When I was looking into the pages of the Hindi Journal "Saraswatī" Vol. 17 part I, I came across an article heading सूर्यवर्मा का शिलालेख. The word सूर्यवर्मा being familiar to me, it struck me that this inscription might be helpful in indentifying king सूर्यवर्मा father-in-law of king Harṣha Gupta of Mahakosola. सूर्यवर्मा a king of the Magadha वर्मा line finds a mention in the Lakshman temple inscription (now in the Raipur Museum) found at Sirpur (old Sripur) on the Mahā-nandī. सूर्यवर्मा's daughter by name वासदा was married to Harṣh Gupta, whose son was Mahā Shiva Gupta otherwise known as बालार्जुन. During the reign of her son, Mahā Shiva Gupta, queen Vāsatā got a beautiful temple constructed in memory of her worthy husband and to this temple the inscription was affixed. The characters of the Sripur inscription closely resemble those of the inscription belonging to Sūryavarma a fac-simile of which is published in the 'Saraswatī'. The original inscription of सूर्यवर्मा is deposited in the Lucknow museum. It was discovered in a village in the Harahā Taluq of Bārābanki District, in Oudh. It is in Sanskrit Verse which number 23. The प्रशस्तिकारः कवि was one रघुकान्ति. It was engraved by Mihir Varman. It is dated in the Vikram era 611 or 554 A.D. This date is of special interest to us for the fact that it will enable us to fix the dates of Harṣha Gupta and his son Mahā Śiva Gupta with certainty.

With a view to introduce king सूर्यवर्मा a short summary of the inscription in question is needed. The inscription begins with स्तुति to God Śiva, which covers the first two ślokas. The third śloka runs as follows :--

मुतशतं लेभे नृपोऽश्वपतिर्वैवस्वतायद्रूपोदितम्

तत्प्रसूतादुरितवृत्तिरुधो मुखराः क्षितीशाः क्षतारयः ॥

From Aśvapati sprang the **मुखर** or **मौखरी** dynasty. The geneology begins with **हरिवर्मा** who assumed the title of **ज्वालामुख**. His son was **आदित्यवर्मा** famous for performing **यज्ञः** (śloka 8, 9, 10). He had as his son **ईशानवर्मा** (śloka 11 to 16) who conquered the Āndhra king possessing 1000 war elephants and the **Mulikas** who had 10000 horses. He defeated the **Gaudas** living on the Sea-coast. He had a very great army. He was a very pious and religious man. The son of this powerful king was **सूर्यवर्मा**.

One day when this prince **सूर्यवर्मा** was out on a hunting excursion, he came across a delapidated old temple of Śiva of very fine make. Under his orders the old temple was repaired and reconstructed and the stone inscription was set up there to commemorate the 'glorious deed' of the pious prince. The repairing of the temple was done in the Vikram year 611 when king Īśhana Verma, after vanquishing his enemies was reigning. One thing of great historical importance, which this inscription lays before us, is about the origin of the **मुखर** kings. It was unknown to us where the **मुखर** kings originated. Our present inscription is explicit on this point. The originator of this family was Aśvapati the worthy father of the adorable **सावित्री** of Paurāṇic fame, whose sacred name is a household word in every Hindu home. We learn from the Mahābhārata, Vanaparva, that **सावित्री** owing to her unflinching devotion to her husband **सत्यवान** not only succeeded in undoing the death of her husband but also was successful in securing the grant of a boon for the bestowal of one hundred sons upon his father together with the restoration of his lost eye-sight. Let me quote here a passage from the 'Mahābhārata'.

Sāvitrī said (to Yama) :-

"O bestower of honour, as you have not condescended to grant me my other desire without my good fortune acquired by my 'pious and pious deeds, so in this case also I see you are ready to grant me my desire ; hence my desire is that Satyavāna may be alive again as I am almost dead without my husband. Without him I do not desire to be happy, I do not wish to go to heaven. I do not want to enjoy wealth and riches, not even do I care to live without my husband. Just consider, you have already granted that I may give birth to

a hundred sons, yet you are taking away my husband ; So my prayer is that Satyavāna may get his life back by which alone your words may be proved true."

Mārkaṇḍeya said--Then, Yama, the son of the Sun, being much pleased with her said, "Be it so", and setting Satyavāna free, again said to Savitṛī. "O auspicious one? see, I release your husband. O daughter of a respectable family you are at liberty to take him along with you, he will be free from diseases and be always successful in his attempts. x x x x your father too will beget hundred sons in your mother Mālavī and your god-like brothers with their sons and grandsons will become famous by the name of Mālavās.<sup>1</sup>

Father of Sāvitrī was the ruler of a country called मद्र (ma. dra) Satyavāna's father Dyumatsēna was the king of Sālva (शाल्व).

In the country of Madra, there was a noble, pious, continent and skilful king named अश्वपति (Aśwapati). From this king अश्वपति who was the ruler of Madra, the Mukhars (मुखराः) trace their descent. The geneology of Sūry Varma is as follows :--

In the family of king अश्वपति there was born king  
हरिवर्मा whose son was  
आदित्यवर्मा his son was  
ईश्वरवर्मा father of  
ईशानवर्मा whose son was  
सूर्यवर्मा of our inscription

These Varmā kings occupied the major portion of Mālavā and the Aśīragarh (Dist. Nimar C.P.) seal lends support to this theory. The seal belongs to Śarva Varman, son of Īśāna Varman whose father was Ādityavarman, the son of Mahārāja Harivarman.

The Mukhar dynasty, it appears had many branches and they were simultaneously ruling over मगध, कान्यकुब्ज, and माळव. Īśāna Varma one of the powerful Mukhar Rulers had conquered the Lord of Āndhra Deśa--who had an army of 1000 war-elephants, had defeated the Mūlikas who had 10000 horses (cavalry), had compelled the Gauḡas to leave the sea-border country as is apparent from the following śloka :--

जित्वान्ध्राधिपतिः सहस्रगणितं त्रैधाक्षरद्वारणम्  
 व्यागल्गाम्भियुतानि संख्यतुरगान् भक्तवारणे मूलिकान् ।

कृत्वा चायनि योचिनस्थलभुवो गौडान्समुद्राभया  
नभ्यासिष्ट नतभ्रितीशचरणः सिंहासनः यो जिती ॥

13th ślōka of inscription

The Mahākōsala country seems to be very powerful during this period of Īśāna Varman's reign and thereabout. The lords of कोसल were styled as प्राक् परमेश्वर the Supreme Lord of the eastern region.

From the Lakshman temple inscriptions of Bālārjuna Śiva Gupta, it is clear that Sūrya Varman had his capital and kingdom somewhere to the west of the Kōsala, apparently Mahākōsala kingdom.

Sūryavarman--the father-in-law of king Harṣa-Gupta of Kōsala and the father of queen Vāsaṭā to whom is attributed the erection of the superb brick temple at Sirpur (old Śrīpur) in the Raipur District of the Central Provinces, is in all probability the same Sūryavarman of Mukhar Line--the son of Īśāna Varman of our inscription.

I close my paper with the following quotations from the Lakshman temple inscription referred to above :--

स्थानं चिरादुचितमेतदभून्ममेति लक्ष्मीः प्रसूतिसमये यमुवाहर्षम् । ८  
तेनावृतः सततमेव चामगम्यः श्रीहर्षगुप्त इति नाम ततो [यऊहे]

... ..  
तस्माद जायत महाशिवगुप्तराजो धर्मावतार इति निर्विततं प्रतितः ।  
भोमेन यः सुत इवप्रथमः पृथायापृथ्वीं जिगाय रणकेशरिणानुजेन ॥ ९२

... ..  
तस्योरुजन्य जयिनो जननी जनानाम् ईशास्य शैलतनयेन मयूरकेतोः ।  
विस्मापनी विबुध लोकधियांश्चभूव श्री वासदेति नरसिंहतनोः सदेव ॥ ९५  
निष्पंके मगधगधिपत्यमहतां जातः कुले वर्मेणा  
पुण्याभिः कृतिभिः कृति कृतमनः कम्पः सुधाभोजिनाम् ।  
यामासाद्यमुतां हिमाचल इव श्री सूर्यवर्मानुपः  
प्राप प्राक् परमेश्वर श्वशुरतागर्वानिखर्ष पदम् ॥ ९६

Born in the unblemished family of the Varmans, great on account of (their) supremacy over Magadha, the illustrious (and) pious king Sūrya Varmana who had caused trembling in the hearts of the gods by his virtuous acts, having got this daughter (Vāsaṭā), obtained the very proud honour of being the father-in-law of the great lord (परमेश्वर) of the East, like Himālaya (who obtained before a similar honour by marrying his daughter Pārvatī to the great god (परमेश्वर) Śiva.<sup>3</sup>

The word **प्राक् परमेश्वर** to denote the lordship of vast and extensive kingdom of Kosala in the east is sufficient to prove the importance and greatness of **दक्षिणकोसल** or **महाकोसल** by which two names our Kosala is better known.

#### REFERENCES

1. पितुश्चते पुत्रशतं भविता तव मातरि ।  
मालव्यां मालवानाम शाश्वताः पुत्रपौत्रिणः ॥
2. Does the epithet **अश्वपति** of **अश्वपति गजपति नरपति राजत्रयाधिपति** of several inscriptions owe its origin to this line of kings one of whom had conquered **आन्ध्रदेश**.
3. Epigraphia Indica Vol. XI, No. 19.

## ANCIENT SARABHAPURA

(In the present article, published in the *Journal of Indian Historical Quarterly*, Vol. XV, pp. 475-476, Pt. L.P. Pandey after having refuted the previous identifications of Śarabhapura which were duly authenticated by different scholars from time to time, has presented his own views on the location and identification of Śarabhapura. According to him, Śarabhā or Sarwā village near Sheorinarayan is another claimant for the honour of being the old capital Śarabhapura. In the present article, though he has not clearly mentioned his points of view but it seems that he intended to put Nandaur; a village about eight miles from Sakti Railway Station and its adjoining area should be taken into account while determining the ancient site of Śarabhapura.

- Ed.

The town of Śarabhapura is mentioned in the copper charters issued by Mahāsudevarāja and Mahājayarāja. The charters, which are of about seven sets there, are all silent about its location. In the text of the records of these kings no clue is to be found as to whether this town of Śarabhapura was within the Mahakosala kingdom or in its neighbourhood.

We are equally in the dark about the caste and original home of this family of Śarabhapura kings. Mahāsudeva and Mahājayarāja and Mahāpravarāja. The sub-divisions or districts together with the villages in which they were situated, and which were given to respective Brahmin grantees referred to in their records have not been definitely identified as yet. The late Rai Bahadur Dr. Hiralal and Prof. V.V. Mirashi's identification of several of these villages and districts are open to question. Their attempt is more or less conjectures based on defective entries in old maps and with wrong

pronunciation of the village-names as current at the present age. No doubt the name "Sarappur" partly tallies with the name of Sarabhapura, but unless there are some more clear proofs of its being the ancient town, one should reject its claim. This "Sarapur" is the Headquarters of a Zamindari tract by that name in the Gangpur Feudatory State.

During my recent visit to Nandaur where a silver coin of the grand-father of Maḥāsudevaṛāja was discovered, the people gave me interesting stories about a village named Sarhar which they suggest to be present representative of old Sarabhapura. But unless the site, near about Sarhar, yields some relics of the times of these kings, no historian would like to consider its claim.

### Nandaur and its coin of Prasannamātra

Sarabhā or Sarwā village, near the town of Sheorinarayan in the Bilaspur district, is another claimant for the honour of being the capital Sarabhapura.

About five miles N.W. from Bālpur, stands the Church of the American Evangelical Mission just on the bank of the Mānd river, on whose bank a few miles further north was found the first coin of Śrī Prasannamātra described by me in the IHQ., IX, p. 495 and IAHR Society, Rajahmundry.

Nandaur is a village about 8 miles from the Sakti railway station of the B.N. Ry. It is in the Jangir Tahsil of Bilaspur, C.P. There are two Nandaurs adjoining each other. One is called Nandaur the big, and the other is called small Nandaur. They are two separate villages now with big and deep tanks. In olden days it must have been a town of importance. There are ruins of an old temple and fort. Inscribed stone slabs and images are said to have been found there but they were all destroyed by the ignorant village people. A boat of stone of huge size and of considerable length was lying uncared for there for many years and is now untraceable. A huge stone Līnga of Śiva with jalharī still adorns a brick structure erected out of old materials in a part of the extensive ground which used to be the fort in olden days.

The present coin<sup>1</sup> is the second one bearing the legend Śrī Prasannamātra in the famous box-headed script. It has a polish of gold and look like a gold coin although it is of silver. It is identical with

our Society's coin of the same king in every respect. This (our Society's) coin was found at Sālbāēpali, a village on the Mānd river, which is about 25 miles from Nandaur. Nandaur is about 35 miles from Thakurdiyā, a village in the Śarangarh State, where a set of three copper-plates belonging to Śrī Prasannamātra's grandson named Mahāpravaraja was found in 1932. It may be pointed out that the box-headed script was in use between 4th and 6th century A.D. by which period the Śarabhapura kings must have flourished.

## REFERENCES

1. The coin is in possession of Dr. E. Raghavendra Rao, Bar-at-Law, Bilaspur C.P. to whom it has been presented by the Mahakosala Historical Society. Dr. Rao is the Hon. Life President of the Society. This coin was found in a solitary is after a heavy shower of rain in a tilled-field at Nandaur and was later on acquired by our Society from the finder, Bhoonu Ram Teli, a teach in the local Mission School.

## ANTIQUITY OF MAHAKOSALA

(In the Journal of Mahākōśala Historical Society, Vol. I, 1932 pp. 1-8, the present article entitled 'Antiquity of Mahākōśala' contributed by Pt. L.P. Pandey made its appearance as an opening article. This article gives references of Dakṣiṇa Kōśala, or Kōśala from various literary sources and deals with its geographical location also.

-Ed)

The two great Hindu Epics, the Rāmāyana and the Mahābhārata, stand foremost as sacred sources of valuable ancient geographical information. A perusal of the former, acquaints the readers with 'Kōśala' in its three different designations :

- (1) *Kōśala*—the kingdom of Daśarath, father of god Rāma.

(कोशल)

कोशलौ नाम मुदित एकीतो जमपदी मङ्गान्

निबिष्टः सुरगुप्तौरे प्रभुतधनधान्यवान् ॥४॥

बाल काण्डे सर्ग ४ ।

- (2) *Kōśala*—the territory of King Bhānumat.

(कोसल)

तथा कोसल राजानं भानुमत्तु सुमन्त्रतम्

मगधाविपतिं युवं सर्वशास्त्र निशारदम् ॥२६॥

बाल काण्डे सर्ग ११

- (3) काशिकोसल or पूर्वकोसल situate in पूर्व दिशा :—

Daśarath appeases his favourite queen Kaikeyi by saying :

इति हः सुखं भवति । मीराष्ट्रादाववापणा ।

वंशागममधामव्याः सुखं ह्य । काशिकोसलाः ॥३॥

तव जातं बहुद्वयं धनधान्यं महाजिकम्

ततो ह्येषौ कौकेयि । यमस्यं मनसोऽहसि ॥३॥

अयोध्या काण्डे सर्गः १० ।

In the विम्बिका काण्ड of the Rāmāyaṇa of Vālmīki, this 'कश्चिकोसल' is mentioned among the countries of पूर्वदिशा, as stated elsewhere.

कीशल्या the mother of god Rāma Chandra of Ayōdhyā, as her name implies, derived her name from कोसल, which was obviously a distinct country, other than उत्तर कोसल where Daśarath lived and reigned.

कीशल्या means कोशलदेश भवा. That queen कीशल्या belonged to महाकोशल or दक्षिण कोशल is supported by the statement of Kālidās, our world-renowned poet :--

तमन्मत्त पतिं पतिर्देशतः ।  
 सिद्धिरिच्छामि च सागरसापगाः ॥  
 मगध कोशल-केकय शशिसा  
 दृढितरोद्धितरोपित सारोवसम् ॥५॥  
 रघुवन्धु सुगं २ ।

सुमित्रा was the daughter of the ruler of मगध कीशल्या that of the ruler of कोशल and केकयी that of the king of केकयदेश ।

The veteran scholar Rai Bahadur Lala Sitā Ram B.A., F.A.U., M.R.A.S., in course of his learned discourse on "Ayodhyā" remarks :

The very name Uttara Kōśala suggests the existence of another Kōśala, the Dakṣiṇ Kōśala. Panini mentions a Kōśala, in his sūtra IV. I. 171.

६१. क.सलाकदाञ्च आह ।

Dr. Bhandarkar in his Early History of the Deccan (Bombay Gazetteer vol. I part I, p. 138) considers it to refer to a country near the Vindhya mountains. In the अथर्वश्रुति it is stated that कुश, son of राम ruled over कोशल at his Capital of कशावती or कुशावती built upon the Vindhyan precipices.\*

In the Ratnāvalī drama the "King of Kōśala is surrounded by the Vindhya mountains." विश्व दुर्गा वस्यतस्य कोशल नृपतेः (Act IV.)

Huen Thsang passed from Kalīṅga to Kōśala. It is clear therefore that not only was a rival Kōśal in the south the capital of which was Śrīpur now Sirpur on the Mahānadī but even in the reign of Pulakēśin I who came to throne in 611 A.D., and to whom a king of Kōśala surrendered himself, it was called simply Kōśala, leaving the country round Ayōdhyā to distinguish itself as best as it could."

Some scholars hold the opinion that major portion of the Mahā-kōśala country including Nagpur Division was within the Daṇḍak forest and this forest was within the jurisdiction of the realms of king Daśarath of Ayodhyā.

In his useful compilations called, "A Historical sketch of the C.P." and Berar from the earliest times, writes the late Mr. V. Natesa Aiyar B.A.' as follows :

Nagpur and its environs seem to have formed part of the Daṇḍaka forest, which extended from the Jumnā to the Godavary and to have been included in the kingdom of Ayodhyā, when the Rāmāyaṇa was composed ; for it is said there that while Rāma passed through that forest during his exile, he was most cordially received by the hermits of the place, who paid him due allegiance as their virtual sovereign and sought his protection against the malicious demons who disturbed their sacrifices and killed them in addition. Let us quote some lines from the original text which refer to the above statements :--

ते वर्य भवता रक्ष्या भवद्विषय वासिनः  
नगरस्थो वनस्था वा त्वं नो राजा जनैश्चरः ॥१०  
व्यस्तदंशं वर्यं राजन् जितक्रोधा जितेन्द्रियाः ।  
रक्षणीयस्तथा मन्त्रद्वन्द्वभृताः पोषणाः ११  
एवमुक्त्वा 'फलैर्मन्त्रैः पुनर्यत्नैश्चराधवम् ।  
वन्द्यैश्च विविधाहारैः सन्मन्त्रैश्चमपूजयन् ॥१२  
वरण्यं कान्ते वनैः प्रथमः ।

Again

उर्वे ब्राह्मणान्त्रियायुक्ताः षड्वीनसमाहिताः  
दरभंजान्त्रिपदासमन्त्रि जङ्गलं तापसाः ॥६  
अभिज्ञानं च धर्मज्ञा रामं धर्मभतांवरम्  
जङ्गलः परमधर्मज्ञं चरिषंवाः समानताः ॥६  
तन्निष्ठास्तु कुरुक्षेत्रं पृथिव्याश्च महारथः  
प्रधाना अपि नाथश्च देवानां मन्त्रवानिभ ॥८  
• • •  
सोऽयं ब्राह्मणभूयिष्ठो बानप्रस्थ गण्यो महात्मा  
महावीरो नाथस्तु राम ! राक्षसैश्चर्यते भयम् ॥१५  
एहि पश्य दरोरात्रिं मुनीनां भाषितात्मनाम्  
इतानां राक्षसैर्चरिषंवां वदुषा वने ॥१६  
संपा नदीनिवासानामनु संहासिनोमपि  
विषमूढाश्च वा नाथं शिष्यते चरन् महत् ॥१७  
( वरण्यं कान्ते वनैः वरः )

The famous indologist Mr. F.E. Pargiter thus describes the route taken by Lord Rāma Candra during his exile mentioning दक्षिण कोसल prominently.--

Rama travelled south to - प्रयाग, thus south-west to the region of भीमाल, then south across the नर्मदा and then to a district where he dwelt ten years. That was probably the हनुमन्त district, because that was called the दक्षिण कोसल and in it was a hill called रामगिरि. His long stay then connected it with his home कोसल hence arose its name. Also later the people of पूर्व कोसल part of old कोसल through fear of जरासन्ध migrated to the south no doubt to this district [Vide J.R.A.S. of 1908 p. 323 and Mahābhārata 2-13-591]. Afterwards he went south to the middle गोदावरी where he came into conflict with the राक्षस colony of जनस्थान ।

Thus according to the Rāmāyaṇa of Vālmīki there were two countries by the name of कोसल and they were called उत्तर कोसल and दक्षिण कोसल for reasons of their situation.

In the किष्किन्ध काण्ड we find the mention of the कोसल kingdom among the countries of the east, Sugriva orders the monkeys to go out for Sita's search as follows :--

अधिकांश्च दिशं पूर्वं समेत्यत्र काननम्

महीकालं महीं चापि जैत्र काकल गोभिताम्  
ब्रह्मनालान्दिहोय मालवान् कागि कोसलान्  
मालवांश्च महावामान् पुंड्रान् रंगान्देव च  
भूमिं च कोयकाराणां भूमिं च राजनाकराम् ॥१८

( सर्गः ४० )

Let us now examine the 'Mahābhārata'. In the 'Sabha Parva' we come across the mention of one कोसल which is described as पूर्व कोसल ।

- (a) The Pāñchālas of the south and kings of East Kōsala have fled to the province called Kunti ; the kings of Matsya and Sanyastapād being alarmed have left the northern countries and have taken refuge in the south. And all the Pāñchālas afraid of Jarāsandh, have fled on all sides having left their own kingdoms, p. 487.

- Then we find a कोसल mentioned just after the holy

place from where the शोण and the नर्मदा take their rise.

- (b) "O son of Kuru, one who bathes after visiting Bangsagulma from whence Sōṇa and Narmadā have taken their rise attains the merits of Bājimēdh. O King of men, one who visits the pilgrimage of Risabha by repairing to Kōsala and fasts for three nights attains the result of Bajpeya. One who bathes at the pilgrimage of Kāla by repairing to Kōsala attains the result of offering of eleven oxen."

The above referred दशगुप्त cannot be other than our present day बनर बागुल which is undoubtedly situated in the very heart of the Mahākōsala country.

The 'Sabhā-Parva' further throws light on the point of there being more than two Kōsalas in India.

The 30th Sarga has :

"Afterwards Brikodara, the conqueror of foes conquered ब्रिचिमान, the king of कुमार kingdom, and रघुवत्स, the king of कोशल. After a slight action he subdued the virtuous दीर्घयज्ञ, the powerful king of Ayodhyā. Afterwards the glorious Paṇḍava subjugated the kings of गोपालक and वनर कोशल and मल्ल p. 513.

Further it is stated in the 31st Sarga :

"The mighty Sahadeva after vanquishing him (prince of मल्ल) in battle, proceeded southward. At length Sahadeva defeated him (king of Bhajkotpura) and thereafter he conquered the kings at Kōsala and Benwatāṭa, the Kāntāras and the kings of East Kōsala.

Apart from (1) कोशल the king whereof is stated to be रघुवत्स and (2) Ayodhya and (3) वनर कोशल, we find in the south two 'कोशल' i.e.

(a) कोशल ।

(b) पूर्व कोशल ।

So far I can judge the main कोशल country of the South, was divided into two great divisions कोशल and दक्षिण कोशल extending up to त्रिचिन्ता country. All the three divisions of the main कोशल kingdom of South, कोशल, पूर्व कोशल and दक्षिण कोशल owing to their vast importance and great extent, would have been jointly called महाकोशल, as we find it mentioned in later days writings.

The 'Mahabharata' mentions the कोसल country with बङ्ग and कलिङ्ग the sea border countries of old. When Sahadeva, brother of Yudhisṭira proceeded for दिग्विजय he is stated to have conquered one कोसल kingdom beyond भोजकट in the southern direction, which apparently was not the northern कोसल or Ayodhyā. Karna the great warrior is stated to have overrun one कोसल country in the neighbourhood of विपुर and मोहन नगर ।

In the चाचमधिक पर्व we find the following श्लोक's :—

सत्तुवाजी समुद्रान्ता पश्येत् वसुधाभिमाम्  
निहतोऽभिमुखो राजन् वेन वारण साङ्गयम् ॥ १ ॥  
अनुगच्छत्य तुरगं निहतोऽयन्निरोद्धत्  
यङ्गच्छया समापेदिपुं राजगृहं तदा ॥ २ ॥  
तमभ्युत्थगतं दृष्ट्वा मुहुर्देवात्मजः प्रभो ।  
अवधर्मं स्थितो वीरः समरायाजुहोवह ॥ ३ ॥

Sahadeva's son was then ruling over Magadh, the capital where of was राजगृह । Sahadeva's father was the famous जरासन्ध ।

सहदेव the Lord of मगध had a fight with अर्जुन but could not defeat him. He had to submit by saying :

परजितोऽस्मि भट्टन् नः ह योद्धुमिहोत्सृजे

अर्जुन consoled him and asked him to attend the चाचमधिक

आगतस्य परा सैतामचमधिकं कथय नः ।  
तता यद्यधमगमन् पुनरपि स केमरा  
ततः समुद्र तोरणं बहान् पुष्पान् सकोसलान् ॥ २८ ॥  
तव तव च भूरोणि स्त्रं च्छे संन्यासनेकयः  
विजिग्ये धनुषा राजन् गाष्ठीवेन धनस्रयः ॥ २९ ॥  
अध्याय ८२ ।

This कोसल situated as it was near बङ्ग and पुष्प cannot be other than Mahākōsala.

In the same पर्व we find

मागधेनाश्विं तो राजन् पाण्डवः सुतवाहनः  
दक्षिणा दिग्माख्याय चारयामास नं हयम् ॥ १ ॥  
मत्तः म पनरावत्ये हयः क्रः म अरोवली  
आससाद पुरीं रम्या वेदीनां युक्तिसाङ्गयाम् ॥ २ ॥  
अरमिणाश्विं तस्य विद्यपालसुते न सः  
युद्धं पुनं तदा तेन पूजया च मज्जावतः ॥ ३ ॥

ततोऽर्चतो यथी राजन् तदा स तुरगोत्तमः  
काशोन्मन् कोशलाच्च किरातानय तंगयान् ॥४॥

**वराहमिहिर** the famous Indian Astrologer who flourished about the 5th century A.D. describes the कोशल country in more than one place in his important work **ब्रह्मसंहिता**. In the 14th chapter, occurs the following :--

आग्नेयां दिशि कोशलं कलिङ्गं बङ्गोपबङ्गं जउर्रागाः ।  
शैलिकं विदर्भं वत्साऽथ चेदिका योर्ध्वं कच्छाथ ॥

Sloka 8.

In the 7th Sloka of this chapter is mentioned a country called कोशल in the eastern direction :--

प्राग्ज्योतिषं लोहित्यं चौरादं समुद्रपुङ्गवादाः  
उदय-गिरिभद्रं गौडं पांडी-कल आशि मंकलात्पतः ;  
एकं पदं ताम्रलितिकं कोशलं का बईमानय ॥७॥

The 16th chapter under यज्ञभक्ति has

गिरि सलिलं दुर्गं कोशलं भरुकच्छं समुद्ररीमकं तुखाराः ।  
वनवासि तङ्गाथ हलस्त्रीराज्यं महायथं वहीपाः ॥ श्लोक ६

Under शनिचार in chapter 10 of the same work.

आय्यऽङ्गं बङ्गं कोशलं गिरिजं मगधं पुन्दुमिधिलाथ ।  
उपतापं यान्ति जना वसन्ति ये ताम्रलिप्यां च ॥--श्लोक १४

In the chapter 80, the countries where diamonds are found, are described.

वेवातटे विग्रहं शिरीष-कुसुमोपमं च कोशलकम्  
सीराष्ट्र-कामाताम्र-लण्यं सीपेरकं वङ्गम् ॥

The 'Mahākōśala' country is well known for its Mahānadi diamonds, and it is said the world renowned कोङ्कूर diamond was found in the Mahānadi near Sambalpur which was in the Kōśala country.

**कण्वेय** in his little compilation entitled रत्नपरीक्षा has :

\* कोशले च कलिङ्गे च मातंगे च हिमालये  
पुष्करे चैव सीराष्ट्रे, वङ्गस्योत्पत्तिभूमयः ॥

Leaving the Puranas where the name of कोशल occurs so often, we come to the name of the great Indian bard--the immortal Kālidāsa.

In his age and prior to that there must have been known to be a country by the name of कोसल in the South, great important and powerful, to distinguish which the word उत्तर was being added to the कोसल जनपद- on the Sarayū.

Two quotations from the रघुवंश will suffice.

इत्याकुर्वन्तः ककुदं शपाणां  
ककुत्स्थ इत्याहित जसथाःभून् ।  
काकुत्स्थ शब्दं यत उन्नतेच्छाः  
श्राव्यं दधत्पुनरकोशलन्दाः ॥—सर्ग ६, श्लोक ७१ ।

After the demise of चक्र his son दशरथ assumes the sovereignty of उत्तर कोशल :--

पितुरनन्तरमुत्तर कोशलान्  
ममधिगम्य समाधिं जिहन्दिभ्यः ।  
दशरथः प्रशशाम महारथो  
यमवतामवता च धरिस्थितः ॥—सर्ग ८, श्लोक १ ।

The oldest inscriptional record available to us mentions the मङ्गकोशल or दक्षिण कोशल country, simply as कोशल and this proves it beyond doubt that the prevalent name of मङ्गकोशल was कोशल in earliest times, as the Ramayana and the Mahabharata mention it.

## REFERENCES

- \* This is evidently the कुशावती of कालिदास as कुश when travelling to जयोध्या had to cross the Vindhya mountains :--

मर्गेऽपि सा कटकान्तरैषु वैन्ध्येषु सेनावहुधा विभिन्ना ।  
चकार रेवेव महाबिरावा बह्व्रतिसुप्ति गुह्यसुखानि ॥११ ॥  
स धातु भेदाख्याननेभिः प्रभुः प्रयाचञ्चनि मिश्रतूयैः  
म्लक्षङ्गयन्त्रिभ्या सुपायमानि पश्यन्पुलिन्दैरुपपादितानि ॥१२ ॥

Raghu XVI, 31-32.

- \* This was apparently a new colony of the main कोशल and its borders touched the easter Sea.

विजित्य पूर्वांश्च कूलपालीः—  
पालीः समादाय च कोशलेन्द्रात् ।

Bilhari inscription.

- \* भनि कोशल कालिङ्ग देश यत युगादि पूर्वे दिशि ।  
पुनि कुमज्ज मार्तण देश तेता उत्तर दिशि ॥  
बहुदि पिङ्ग सीराष्ट्र देश चापर पच्छिम दिशि ।  
अथ वेनूज सरारि देश कलिपुग दक्षिणदिशि ॥—सरस्वती Vol 3. p. 353.

कोशल (सम्बलपुर)—यहां के होते जाति उत्तम और सभैगुण सम्पन्न होते हैं । कहा जाता है 'कोहलूर' होता वहीं है जिसका था ।—सरस्वती Vol 3. p. 353.

## MAHĀKŌSALA IN INSCRIPTIONS

(Pt. L.P. Pandey has presented a brief, account of the political history of Mahākōsala based solely on epigraphic evidences from 325 A.D. to 1200 A.D. in the form of present article, which appeared in the Journal of Mahākōsala Historical Society, Vol. I, pp. 25-33.

—Ed.)

The Allahabad pillar inscription of Samudra Gupta contains the earliest reference to कोसल which must have been a powerful kingdom spread in the northern most direction of South India as separated from north India. In the inscription कोसल is mentioned in the list of Kingdoms of दक्षिणपथ and the text runs thus :

कोसलक महेन्द्र, मङ्गकान्तारक व्याघ्रराज, कौरलक मन्तराज, वैष्णवक महेन्द्र, गिरिकौटूर  
खानिदण, एरष्यपल्लक दमन काचकंय विष्णुगोपान, मुक्तक नौलराज अग्रेयक रुक्षिबर्मा, पल्लक, उणसेन,  
देवराष्ट्रक कुबेर, कौसलपूरक धनप्रथ प्रभति सर्वं दक्षिणपथराजयइन्दुनौवानुगइजन्ति प्रतापान्धिय  
महाभाग्यम् ॥

During the invasion of emperor Samudra Gupta, our Kosala kingdom apparently the दक्षिणकोसल or महाकोसल country was held by one महेंद्र, about whom and about whose family we are quite in the dark. We know nothing about his administration and his capital is also not known to us.

Circa 467 A.D.

The Balaghat plates of Pravarasena II has the following :

नगराजाधिराज शोदेवगुप्तमतायाप्रभावतिष्ठामायामुत्पन्नस्य वाकाटकवशाभंकारभूतस्य शम्भोप्रसादात्  
वसन्तांत्यनस्य वाकाटकानां महाराज शोप्रवरसेनस्य भूमीः पूर्वाभिगतुष्यनिष्ठायाः महाराजाधिराजः कोसल  
महाराज भास्ववधिराजचित्तिशसनस्य ... .. वाकाटकानां महाराज शोदेवगुप्तस्य भूमीः ...

From the above quotation it is clear that Pravarasena II's son Narendrasena was successful in bringing कोसल, मेकल and मालवा under his sway. The plates say about this king that "his commands were honoured by the lords of Kōsala,<sup>1</sup> Mēkala and Mālwa.

From 455 to 467 A.D. the illustrations Skandha Gupta Vikramāditya was the king of Ujjain (Mālwa). It is therefore impossible that Narendrasena should be able to give orders to the malwa king before this date.

The Balaghat plates are in the box headed characters.

### **From 500 to 515 A.D.**

Harisen, son of Devaṣena (nephew of Narendrasena) reigned probably about 500 to 530 A.D. It is probable that this king made conquests in all directions since the Ajanta inscription mentions Kuntala Avanti, (Mālwa), Kalīṅga, Kōsala, Trikūta, Lāṭa and Āndhra.<sup>1</sup> Dubreuil's "Ancient History of the Deccan" p. 76.

### **Pāṇḍu Vamsī Kings of Śrīpur 500 to 600 A. D.**

The next mention of Kōsala is found in the copper-plate inscription of Tīvaradeva, whose capital was at Śrīpur on the bank of the Mahānadī. This Śrīpur of old is now known by the name of Srīpur--a deserted village--in the present Raipur Dist., 22 miles further from Arang. A superb brick temple still stands there was a fair state of preservation expressive of the past glory and greatness of Srīpur. Close to this temple is a little Museum erected by the Arch. Dept. where the glories of Śrīpur in the shape of sculptures, images and carved statues have been collected. Rai Bahadur D.N. Chaudhuri, M.A., B.L., Advocate tells me that a modern Japanese traveller came all his way to pay a visit to the rugged hills and the time-worn skeleton of the ancient capital of Mahākōsala. This Japanese<sup>1</sup> scholar came via Calcutta and had an introductory letters from the great linguist and scholar the late lamented Harinath Dey ; (then librarian of the Imperial Library, Calcutta) whose father the late Bhutnath Dey was a leading member of the Raipur Bar. The copper-plate charters of Tīvaradeva were issued from Śrīpur, which apparently was the capital town and the seat of his government. The famous scholar Dr. Hultzsch describes the provenance of the plates thus :--

"These copper-plates were sent to me in January 1902 by Mr. A.B. Napier I.C.S., on special duty in the office of the Commissioner of Settlement and Agriculture, Nagpur, before whom they had been produced in an enquiry into the succession of an estate. They belong to one Ude Singh, a resident of Baloda in the Phuljhar Zamindari of C.P.'s" Dr. Hultzsh has described these plates in full in the Epi-graphia Indica vol. VII, no. 13. In the body of the text on this inscription and on the circular seal attached to the plates the name बोध occurs. In the words of the learned Dr. "The circular seal bears in relief on a deep counter sunk surface, across the centre a legend in two lines ; at the bottom a floral device and at the top a figure of Garuda facing the front and somewhat worn, with a चक्र his proper right and a शङ्ख on his proper left.

The legend on the seal is in the box-headed characters and reads :--

श्रीमतीवर देवस्य कोसलाधिपतेरिदम् ।  
 शासनं धर्मद्वारायै स्थितमाचक्षते तारकम् ॥

In the above Mahā Siva Tīvaradeva has been styled "Sovereign of Kōsala" and in the inscription (l. 19) he is stated to have "acquired the Sovereignty of the whole of Kosala : प्राप्त सकल कोसलाधिपत्यः । Tīvaradeva was the son of नन्ददेव of the family of पाण्डु and the grandson of वसुदेव who was the son of वदग्न of the lunar race.

The date of Tīvararāja has not yet been fixed. The age of the box-headed alphabet in which the charters are engraved falls between 500 to 600 A.D.

635 A.D.

From Aihole inscription of Pulakeśin II we learn that the kings of Kōsala and Kalinga also acknowledged his supremacy.

महिषा स्वर्ग्यै विवर्गेतुङ्गा  
 विविताय विविताय सान्निध्यः ।  
 समवधाय जातभानिनिह ।  
 यदनीकेन स कोसला कनिह । ॥

759 A.D.

In the Nepal inscription of Jayadeva dated in वीर्यं संवत् 153, the following शोक occurs :--

२५  
 भावहन्ति समुहदन्त मुसलवर्षारिभूभक्षिनी  
 गीर्वाणोऽपि कलिङ्ग-कोसलपति श्रीहर्षदेवराजः  
 द्रवी राज्यमता कलौचित गुणयुक्ता प्रभूताकुलैः  
 शक्रादा भगदत्तराज कुलजः स्वश्रीविष्णु आमुखा ॥ १५ ॥

That king (Jayadeva of Nepal) wedded, as if she were fortune, queen राज्यमती, possessed of virtues befitting her race, the noble descendant of भगदत्त's royal line and daughter of श्रीहर्षदेव, lord of गीर्वाण, शक्रादा, कलिङ्ग, कोसल and other lands, who crushed the heads of hostile kings with the club-like tusks of his rutting elephants. Ind. Ant. p. 181.

783 A.D.

Navasari copper-plates dated Śaka era 705 of the reign of निरुपम the Rāṣṭrakūṭa king, refers to the king of कोसल in the following words :--

कीर्तिं कुन्दरुचः समस्तभूषण प्रस्थान कुम्भः सितो  
 लज्जा पाशितन्त्रे विस्लामकमल पुष्पेन्दु विस्वद्युतिः।  
 एकं वक्ष्यत कोसलेश्वरं करदाकिङ्कमन्यसुतः  
 ये कोटीषु जगन्निपाद्यन् इवर्षं तानपचं रणे ॥ १० ॥

(Nirupama) who in battle snatched away from the hand of the trembling lord of the Kōśalas one white umbrella (of royalty) which was glory itself as it were, which was the white auspicious pot for the starting of his fame, white as the कुन्द flower, on a journey to all the worlds, which was the sporting lotus in the hands of लज्जा and had the beauty of the full moon, and another (umbrella of royalty) from a king of the Northern people.

Collected words of Sir R.G. Bhandarkar vol. III, contains the full text of the Navasari and Wardha plates of Nirupama (Kaliballabh).

In a fragmentary inscription found in a cave temple at Ellora-- temple) it is stated that about 755 A.D. Daṇṭidurga--the Rāṣṭraduta king got victory over the kings of Sindhu, Kañcī, Kalinga, Kōśala, Sṛiśaila, Mālwa, Lāṭa, Gurjar and other countries. <sup>1</sup>

**Somakulatilaka, Tri-Kalingādhipati Mahasivagupta**  
**Yayātirājadeva of Vinītapur**  
**800 A.D.**

Next, we come to the copper-plate grants of Somavaṇṣhi kings of Vinītapur (in the present Sonpur Feudatory State, Orissa) and

Yayātinagar (Jajapur in Cuttack Dist). These kings granted villages situated in the Kōsala country which was held by representative of their own family. To quote the words of the grants :--

ॐ सति श्रीमतो विनोतपुरात् परम भद्ररक्त महाराजाधिराज परमेश्वर परम माहेश्वर महाभक्त  
राजदेव ( जनमेजय ) पादानुध्यात परम माहेश्वर परम भद्ररक्त महाराजाधिराज परमेश्वर सोमकुलः तिर  
वि-वर्द्धिदाधिपति श्री महाशिव गुप्तराजदेव. कुशली । कौशल देश प्रतिवश गुनटपाट मध्यमे चीनरपट्टीय  
मैत्रिष्ठा यामे ब्राह्मणान् संपुण्य • • • • •

The Sonpur copper-plate grant of Someśvar has :--

सति श्री सुवर्णपुरात् परम माहेश्वर परम भद्ररक्त महाराजाधिराज परमेश्वर सोमकुलतिलक  
विश्वविदाधिपति श्री महाभक्त राज पादानुध्यात श्री उद्योत केसरी राजदेव प्रसादिकृत कौशल  
राज्याभिषिक्त श्री अभिमन्यु देवस्य शासित राज्य परम माहेश्वर परम भद्ररक्त कुमारधिराज परमेश्वर पथिग  
महाधिपति सोमकुल कमल कलिका विक्रम नरर कुमार श्री सोमेश्वरदेव राज्य सुवर्णपुर.

### Kalchūris of Tripuri

1000 to 1100 A.D.

From 'the Bilhari Stone inscription of the Rulers of Çedi' (now in the Nagpur museum) we come to learn that Mugdhatunga otherwise known as Prasiddhadhavala and his great grandson Lakshmanrāja had made raids on the Kosala country. Mugdhatunga signalised his reign by extending his sway to the eastern coast. He is eulogised as having conquered the lines of country by the shore of the eastern sea and wrested Pālī from the lord of Kōsala.<sup>2</sup>

Lakshmanrāja<sup>2</sup> on his war-like expeditions is said to have reached the shores of the western ocean and to have worshipped Śiva at the famous temple of Someśvar or Sōmanāth in Gujarat and he is also reported to have defeated the ruler of Kōsala and to have despoiled him of a valuable effigy of Kālīya which he had obtained from the lord of Qdrā and which was subsequently dedicated to god Someśvara or Sōmanāth (Śiva).

### Sakala Kōsalādhīpa Haihaya Prithvīdeva I of

Tumāṇa and Ratnapur

1100 to 1200 A. D.

Uptill quite recent times, the inscriptions of Prithvideva<sup>3</sup> I and Ratnadeva II were unknown. Of the four sets of copper-plate grants unearthed at Amoda--a village in the present Jahjgir Tahsil

of Bilaspur C.P. one set belongs to Prithvīdeva I which has been deciphered and published by our veteran archaeologist and scholar R.B. Hiralal. The Mahakosala Historical Society of Bilaspur was successful in bringing to light two sets of copper-plate charters belonging to Ratnadeva II.

The Amoda plates of Prithvīdeva I prove it beyond doubt that he was the lord of the whole of Kōsala. His grandfather, Kamalrāja is stated<sup>1</sup> to have defeated an Utkal king. We know from Ratnapur stone inscription of Jajalladeva I, that Ratnarāja or Ratneśvar, father of **पृथ्वीदेव** ( प्रथम ), ornamented Tummāṇa with temples, gardens etc. and founded Ratnapura.<sup>2</sup> The charter has :--

अनेन समस्त प्रतिपत्ति समूह समुपेत सर्वाङ्गद्वार विभूषितेन, श्रेष्ठगुणध्वनि पूरित जगज्ज्येश्वरव  
शासितारातिचक्रेण, समधिगताशेष पञ्चमहाशब्देन श्रीमहेश्वरवरलक्षणप्रसादेकविंशतिसहस्रकनाथ महा प्रचक्ष  
सकलसंज्ञोसलाधिपतिना परम माहेश्वरेण कलचुरिवंशेन ... .. समस्त राजावली विराजमान  
महामण्डलेश्वरेण ... .. फल्गुन सप्तम्या रविदिने तुभाणके देव श्रीमहेश्वर  
चतुर्चक्रा प्रतिष्ठाया श्रीमहेश्वर पदाधिलभ्य द्वौ पादौ प्रचाल्य ... .. यद्यपर मण्डले वसन्त षामः  
... .. हस्तोदक शासनतया प्रदत्तः ।

This charter is dated in Cedi era 831-1079 A.D. and is in the Nāgarī characters of the 11th century. Prithvīdeva I was a successful ruler, a performer of sacrifices and a giver of joy to earth. Ratnapur inscription of **जाल्लदेव** ( प्रथम ) contains the following **श्लोक** in his praise.

पृथ्वीदेव समाश्रिता भवति च स्वर्गोऽहि लोकस्थितिः  
विष प्रेदततः स्फुट स्फुरति यत् सर्वत्र ग्राश्रिताः ।  
भूरिशीलवितता, शतकतुजता, भाग्यन् महेशाश्रुता ।  
विष्णुमण्डिबुधा प्रसर्पित सुधा सङ्गृह्यता निर्दिधा ॥

And ruled over by **पृथ्वीदेव**, the earth verily was heaven (itself). And this marvel was strikingly manifest from the fact that (the earth) everywhere was dwelled on by heroes, spread over with abundant fortune, (and) covered with hundred sacrifices ; that the had a splendid great lord and was (in consequence) unshaken ; that the learned on it caused joy to every body ; that it was built over with extensive stuccoed building, (and without a second had no equal).

His son was Jajalladeva I who was honoured by the rulers of Jajābhukti and Kānyakubja, and his grandson was Ratnadeva II, the Vanquisher of Chod-Gaṅga of Kalinganagara.

The Malar inscription of Cedi era 912 has :--

तत्र श्रीं नृप चाड गंगविष्णुत् प्रीट प्रतापानल  
 न्नाल मन्तति शान्ति चण्ड जनदः श्री रवदेवो भवत्

The Sarkhon plates of Ratnadeva II<sup>2</sup> Çedi era 880=1128 A.D. describe him as the lord of the whole of कौसल :--

तस्याख्य स कल कौसल मण्डनयो ;  
 योमासमाहृत मगला नराधिपयो ।  
 सर्व्ववितीश्वर शिरो विदितारिषिवः  
 सेवाभता निधिरसी भुवि रवदेव ॥

The descendants of Ratnadeva II continued to rule over the Kōsala country from the capital, Ratnapur (present Ratnapur, 16 miles N. from Bilaspur) founded by one of their ancestors, Ratnarāja, in the first half of the 11th century. With their capital at Ratnapur the princes of this branch of the Kalchuris, known by the name of Haihaya Prince of Mahā Kōsala continued to govern their ancestral kingdom uninterruptedly for over 700 years as sovereign lords until their prosperous, well-governed and contented kingdom fell victim to the greedy clutches of the Bhosala powers of Berār and Nagpur.

In 1747 the Brahman General Bhāskar Paṇḍit brought the hidden fire of destruction to the tender creeper of the remnant of the illustrious family of कालीचर्य, who had in the hoary past incurred the wrath of a Brahman hero--the great demon Rāvaṇa of Lankā by keeping him in confinement.

How the very names Haihaya, Kalchuri and Çedi are unknown to the people and the cities of माहिषता, त्रिपुरी and रवपुर lost in obscurity. Is it not the action of time ? कालाय तथै वसः ।

## REFERENCES

1. Who were the lords of कौसल during this time is not known.
2. The Vakataka stone inscription (Arch. Sur. of Wiser India Vol. IV, p. 124 ff.). In verse 18 it is stated that Kuntala, Avanti, Kalinga, Kosala, Trikuta, Lata, Andhra were conquered by one of the latter Vakatakas, 1 pl. Ind. vo. IX.
3. It is all the more regrettable that the name and address of this Japanese scholar are not known to us. We shall be highly obliged if any friend of the late linguist Harinath Day would kindly enlighten us about the Japanese scholar and his mission.

A kind friend of mine informs me that two Japanese gentlemen, one Rev. S.Y. Yamakami and another Count Otani are known to some of the members of the staff of the Imperial Library (Calcutta) who used to visit the late Mr. Harinath Day, when he was Librarian Imperial Library, about the years 1908 to 1910.

। \* \* भवत यथोराशि प्रकाशित दिगलः काल प्रकृत्या श्रीमदिन्द्रवत् श्रीरत्नकृत पाण्डुवंशस्य श्रीमन्न  
 द्विचक्र तमयः प्राप्तसकल-कौसलधिपयः ।

1. This king might have been the king of Vatsas whose capital was कोशलो modern कोसम near Allahabad.

१ दम्भेनैव जिगाय वल्लभवलं यः सिन्धुदेशाधिपं  
काचीशं सकलिङ्गं कोशलपतिं श्रीशैलदेशेश्वरम् ।  
शेषान् मालव लाट गुर्जरपतीन्त्याय नीलावर-  
यः श्रीवल्लभतामवाप ... ..

Ellora दशवतार temple inscription

विजित्य पूर्वाम्बधिकूलपाली  
पालीः समादाय स कोसलंन्द्रात्  
निरन्तरोद्भासित वैरिधामा  
धामाधिपः खड्गवर्षतर्गं चासीत् ॥ *Bilhari inscriptions.*

2. Son of Yuvarajadeva I who is also known as Keyur-vara see C.P. Inscriptions pp. 23-191.
3. The original home of Kalchuris was वितसीयं from where कोकल (the first) came to वेदि and formed मिपुरो. okalla had 18 sons. Valingaraja, one of the grandsons of Kokalla left वितसीयं and acquired दक्षिण कोशल where he settled at दुम्भाण in the present Bilaspur Dist.

येनायं वितसीयं-लोपमरुशो कर्तुं विज्ञायान्वय  
लोपो दक्षिण कोशलो जनपदो बाहुद्वयेनार्जितः  
• • • •  
( लोपो दक्षिण ) कोशलान्मुखिच्छको वैरागदे नदि ॥

- 1 C. P. Inscriptions p. 106.

- 2 रत्नेश्वर एवोप सङ्गनिचितयारु मिया भूषितः  
तुम्हायः समकारि लोचन-सुखटु संवीचमाणो जने; ॥  
... ..  
श्रीमद्रवपुरं दिशिस्तयशो रत्नेश्वरी यत् व्यधात् ॥

1. C.P. Inscriptions p. 106.

... .. चोङ्गं सुनट्फारिन्दुविम्बयह-  
वासि राहुरनल श्रीयं महिमाश्रयो महोमन्डलं ॥

Ratnapur inscription of Prithiveda II.

2. बाधुरो Hindi journal (Lucknow U.P.) vol. V, Aswina 1915.

कान्यकुल महोपेन अनाभुक्तिकभू-भुज।  
एव इति प्रतापित्वा-दहंती सितवत् श्रिया ॥

## MAHĀNADĪ--THE FAMOUS RIVER OF MAHĀKOSALA

(In the present paper, published in the Journal of Mahākōśala Historical Society, Vol. I, pp. 41-43, Pt. Lochan Prasad padey, has discussed the historicity of Mahānadī and its importance as diamonds producing river. On the basis of later reports he has concluded that a small Island lying between the two branches of the river Mahānadī and which is known as Hirākūda (about six miles to the north of Sambalpur town) had been a well known diamonds producing site. Its earliest reference is found in the Bṛhatsaṃhitā of Varāhamihira and has been identified on the grounds that the area of present Sambalpur district had been a part of Dakṣhiṇa-Kōśala from its earliest historical period.

—Ed.)

In the Bhīṣma Parva (canto 9) of the Mahābhārata, we find a mention of the Mahānath--our great river. This river is known as Citropala ( चित्रोपला or चित्रोपला ) which is a name given to a portion of the Mahānadī between two holy places श्रीराजीवजीवन चव (Dist. Raipur, C.P.) and in Orissa.

उत्पलेषं सुमास्य यावद्विदा मङ्गरी । चित्रोपलेति कथिता सर्वं पाप प्रणशिनौ ॥<sup>1</sup>

राजीवजीवन चव is well known by the name of Rājīm on the bank of the Mahānadī in the Raipur district. Here there is a shrine of god Utpaleśa. Suvarnapura is the present Sonpur town on the Mahānadī and is the capital of a state of the same name in Orissa. In ancient times it was for a long time the capital of the सोमवर्षीय गुप्त kings of Kōśala,

( सोमकुलतिनक विकलिङ्गाधिपति श्रीमङ्गभवगुप्त ... .. खलि श्रीसुवर्षपुरात् )

In this city of सुवर्षपुरा was enshrined a goddess known as भिवामादेयसी .

In the discourse between the sage नारद and king बुधिष्ठिर (Sabhā Parva--canto IX) the Mahānadī, the Narmadā of impetuous current, and the Sōna are mentioned. These three rivers are well known in

Mahākōsala and every one of them possesses great sanctity. The Mahānadī is full of gold dust and celebrated for producing precious diamonds. In its bed near Sambalpur there is a spot by the name of हीराकूट. Sambalpur District Gazetteer (1909) has on page 203 as follows :--

Hirakud--A small island lying between the two branches of the river Mahanadi, about 6 miles north of Sambalpur town. Its area is 828 acres, but the population is very scanty, only 70 inhabitants being returned at the last census. The name means the diamond island, diamond mining being formerly carried on by a class of people called Jhorās (or Sonjharās) for whose maintenance, it is said, the revenue of about 30 villages on either bank of the river Mahānadī was assigned by the former Rājās of Sambalpur. These people (Jhorās) worked during the cold and hot weather, when the water was low. The work was done in the bed of the river in either branch, and some large and valuable diamonds are known to have found in the right branch. Sanction has recently been given to the grant to Dewan Bahadur Kastur Chand of Kamti of a license to prospect for diamonds and other precious stones."

The territory of Sambalpur with the island of Hirākūḍ was undoubtedly within the southern Kōsala country in olden days. The बृहत्संहिता of Varāhamihira mentions the diamond mines in the Kōsala (apparently Mahā or Dakṣiṇa) country. This refers to the mine of Hirakud. The same work has also the following श्लोक

मन्दारिनी पयोधो महानदी सिन्धु मालतोषरा  
उत्तरपाण्ड्य महेन्द्र दि विध्यमनयोपगायोलाः ॥

Canto 16 sloka 10.

The description of the 'महानदी' is found in the Skanda Purāṇa also.

कपिकुल्या समासाय दक्षिणोदधिगामनीम्  
स्वर्गरेखा महानदीर्मध्ये देशं प्रतिपत्तः ।  
स्कन्दपुराण--वैष्णव खण्ड १, पुरुषोत्तमसाहाय्य अः ६  
ततः प्रतस्थे तरसा च राजा शालवाहनः ।  
चिवात्पला महानद्याक्षरं विशलकानने  
पुरुषोत्तम साहाय्य अः ११

The greatness of the Mahānadī is mostly due to the "Diamond mine" in its very bed.

The following quotation from "Orissa in the making" by the

famous scholar Babu B. C. Mazumdar B.A., B.L., will speak for itself :--

### Diamond Mine in Kōsala

A reference by Ptolemy in the 2nd century A.D. mentions our great river Mahānadī as 'Manada'. His mention of Sambalpur is important as his description clearly proves that his Sambalaka must be identified with Sambalpur on the bank of the Mahānadī where diamonds were and are still found. He describes the river Manada as rising in the country of the Sabarai and says that diamonds were found in the bed<sup>1</sup> of that river. It is also stated that diamonds were sent from Sambalaka to other parts of the country.

The great and careful historian Gibbon has stated on the authority of some Roman records (unknown to us) that Rome was supplied with diamonds from the mine of Sambalpur in Bengal.

Huen Tsiang also mentions that diamonds were brought from the interior country and were sold at Kaliṅga. It is highly probable that diamonds were taken to Kalinga by the Soṇajharas themselves, who collected them at Sambalpur.

Even when the Sambalpur tract did not come under British power, the Europeans knew that diamonds could be obtained at Sambalpur. In 1776 Clive of historical celebrity sent one Mr. Motte to Sambalpur to purchase diamonds from the then Maharaja of Sambalpur, Raja Ajit Singh who died before the arrival of Mr. Motte at Sambalpur. Mr. Motte has given a detailed account of his journey to Sambalpur and of his visit to the diamond mines."<sup>1</sup>

The diamonds collected from the bed of the Mahānadī were of superior quality, and comparatively large in size.

"The district of Sambalpur", writes Mr. L.S.S. O'Malley, "has long been famous as a diamond producing tract and some of the oldest writers speak of the diamonds found in it as being of the purest quality found in India ... .. Dr. Breton, a Surgeon in the East India Company's service, gives details of the numbers and weight of the diamonds found in the Mahānadī between 1804 and 1818, from which we learn that one stone weighing 672 grains or 210.6 carats was seized by the Maratha Commandant in 1809. Nothing is known of the subsequent history of this stone, but its weight would give it a high rank among the largest diamonds ever found. Other

stones weighing 288 and 308 grains were received by the Rānī of Sambalpur, and in 1818 a diamond weighing 84 grains and valued at Rs. 5000, was brought to the British Agent, who forwarded it to Government." (Sambalpur Gazetteer pp. 9 and 10).

Why our great river, Mahanadi has now ceased to produce diamonds is a matter for investigation by the geologists.

## REFERENCES

1. Babu Gokul Prasad's रायपुरराय p. 78.
1. Diamonds have certainly been found in the bed of the Mahanadi as far west as Chandarpur and at other intermediate place ... ..  
Sambalpur Gazetteer (1909) p. 11 Physical Aspects.
1. A Narrative of a journey to the Diamond Mines of Sambalpur in the Province of Orissa. (Asiatic Annual Register for 1799).

## SIX LACS AND NINETY-SIX VILLAGES OF KŌSALA

(In the present article, published in the Journal of Mahākōśala Historical Society, Vol. I, pp. 44-46, Pt. L.P. Pandey has represented his firm inclination in accepting the number of villages mentioned in the Kuruspal inscription of Someśwaradēva of the Chhindaka-Nāga family of Bastar, as a true historical narrative. Besides this, he has located Golakī-Maṭha, the famous seat of the Mattamayūra clan of the Śaivas in Rāṇīpur Jhariā of Sambalpur district.

—[E.d.]

The Dāhala country had 9 lacs of villages is a well known fact, नव लखाणि डाहला । This was between 875 A.D. and 950 A.D. The Dāhala or Dahala was the old name of the present Jabalpur Division, Rewah State and part of Bundelkhanda. It sprang from the extensive realms of the Ćedis who were supreme lord of the country lying between the rivers Yamunā and Narmadā. The situation of डाहल मण्डल is found described in the following :--

'यत्ति विश्वभरामारः कमलाकुलमंदिर ।

मानंदानन्ददयोकाय' डाहल मण्डलग् ॥

The Kalchuri kings of Dāhala were the devout worshippers of lord Śiva and they had a Gōlakīmaṭha under the control and management of Mattamayūra Śaiva ascetics to one of whom by name चण्डाशंभु, Yuvarāja deva I gave in alms three lacs of villages. <sup>2</sup>

— तथै निष्कृष्टं चतस्रेकलचरित्रापालं चण्डाशंभुः ।

यामाणा युवराजदेव भूपति, भिवा विलचं ददौ ॥

These Śaiva ascetics had great influence over the kings of Dāhala, Mālwa, Coḍadeśa and Warangal (Āndhradeśa) of the ruler of which Viśveśvara Śiva was the spiritual 'guru'.<sup>1</sup> Viśveśvara Śiva was a native of Gauda (Bengal).

अन्येता निगमस्य धर्मोत्तमः श्रीगोऽराडोत्तमः  
पुण्यसामाग्र्यामणैःपतिष्ठापात्रदोषःगुरुः ।

.. ...  
श्रीचोलेश्वरमानवचितिपतीराजस्यबुद्धामयी  
यत्किंवा किमत. पर गणपति चोणीपतिनैतुतः ॥

These Śaiva monasteries called 'Golakī'<sup>2</sup> Maṭha' were well organised institutions for the study of religious books and vedic researches and may be taken to be serving the purposes of residential Universities in miniature. The "Viśveśvara Golakī" under the patronage of Kākatiya king Gaṇapati had a गैर-मठ<sup>3</sup> for feeding and clothing all students, a विश्वजनसर्व<sup>4</sup> for feeding the needy of all castes, a चारोमहाल<sup>5</sup> or General Hospital, a मृति-शाला or maternity home and a college<sup>6</sup> for the teaching of the several branches of Sanskrit learning. Such a monastery, with high ideals and every possible arrangement for secular and practical training and instruction, would do glory to any kingdom and country. Therefore it is no wonder if Keyūrvarṣa Yuvarājadeva I made a gift of 3 lacs of villages to the founder of an institution, the sacred mission of which was to serve god and humanity by uplifting the general masses and affording due medical relief to the afflicted, food and clothing to the needy and shelter to the forelorn. It speaks volumes in favour of the public spirit and sacrifice in the name of religion on behalf of both the kings and the Śaiva saints of the time.

The country of Nāhala had 9 lacs of villages of which a third was thus dedicated to a Śaiva Saint, who utilised them for the public good by making them over to the 'Golakī maṭha' established by him in the same kingdom. Grand and noble deed indeed. !

Now let us turn to the more extensive, more ancient and more famous country of South or Mahā Kōśala with a view to ascertain the number of villages it had during the reign of Pāṇḍuvarṣī kings of Śrīpur and Haihay princes of Ratnapur.

About the Pāṇḍuvarṣī kings of Kōśala we have very scant information. No doubt the Lakshmana temple inscription of Mahā Śiva Gupta Bālārjuna's reign, describes Harṣhadeva, father of Bālārjuna as the lord of the eastern region<sup>भाक्त परमेश्वर</sup>. This might be suggestive of the fact that the dominions under Harṣhadeva extended up to the eastern sea. If we assign the beginning of the 7th Century A.D. to the rule of Harṣhadeva of Śrīpur, we shall have to accept that the

Kōsala country covered an extensive realm from the confines of the modern Berar to the eastern sea including Gauḍa (Bengal) Oḍra (Orissa) and Kalinga (Ganjam). Even in the 10th century A.D. the lords of Mahākōsala were the custodians of the eastern seashore. The very 'sloka'

विजित्यपूर्वाभ्युक्तिनपालीः पालीः समादाय स कोसलेन्द्रात् । carved on stone is a solid proff. The Kuruspāl stone inscription of Someśwaradeva (deposited at jagadalpur, Bastar State) who was living about 1108 A.D. states that Someśwara killed the powerful king Madhuvantaka in battle, burnt Vengi, subjugated Bhadrāpattana and Vajra and took 6 lakhs and 96 villages of the Kōsala Country.<sup>3</sup>

As some scholars remark that this mention of the taking of 6 lakhs and 96 villages by Someśwara might be an exaggeration and an unjustified boast, we cannot ignore the historical importance of the figure it supplies. When other facts referred to in the inscription are accepted as historical truth, I don't see any reason why the figures "six lakhs and 96" will be discarded as imaginary and unreal.

As regards existence of 'गोपक' मठ in Kōsala country we have only one such spot. It is in the present Patna State which formed a part of the Kōsala country about the 12th century. I refer to the Hypethral temple of 64 Yoginis at Rāṇipur Jharia in the Loha pargana of Patnā State (now in Orissa). Rāṇipur contains a cluster of small and big temples numbering about 60. The main shrine has an inscription in Devanagari characters and mentions one गगनशिव an ascetic of Saiva sect and one राजा नमिगुणदेव महारकः ।

## REFERENCES

1 Malakapuram Stone-pillar Inscriptions (Dist. Guntur) *JAHRS*, vol. IV, parts 3&4.

2 कला स शिवमूर्तिरङ्गुतशीलमूर्ति श्रीगोलकीमठसुदार मुद्राक्षचितः ।

For an account of the मलमयुरशिवसन्ध्या see Mr. R. D. Banerjee's article in *विशालभारत* May, 1929

1. Malakapuram Stone-pillar Inscription of Kakatiya king Ganapati date in Saka Era 1183 or 1201 A.D.
2. The late lamented R.D. Banerjee has traced out the existence of four such mathas situated in the realms of the rulers of Cedi (i) Bilhari (ii) Bhedaghat in Jabalpur (iii) Chandrehe on the Sona and (iv) Gurgu in Rewah State, C. I.
- 3 विद्यार्थिनां पाशुपतव्रतानामप्यब्रह्मादिसमर्पणाय
- 4 चारभ्य विप्राननिवारितानां चाम्प्रत्यन्तमुपागतानाम् । अन्नप्रदानाय ।

5 The professorial staff of the college consisted of :

सत्यगुणानवेदानां सत्यगध्यापकाः त्रयः पदवाक्य प्रमाणाणां साहित्यसामग्र्यं च पंच व्याख्या कृतौ  
पैद्य सापक्षी ही विचक्षणौ । दशानाम् ।

1 प्राय प्राक् परमेश्वरगुणरतागर्वानिखर्वपदम् ।

2 Bilhari stone inscription of the rulers of Cedi ( Nagpur Museum).

3 लक्षावट्क पञ्चवत्या समेतम्

वामाणा यः कोसलानामहर्षीन्

(E.I., X, pp. 28ff.)

## OUR STARTLING DISCOVERIES

*(A rock-inscription and the rock-drawings in unknown scripts of about 4000 to 7000 years old.)*

*(The Short report on the Vikrama-Khola inscription and the rock drawings representing earliest form of writing along with respective views of K. P. Jayaswal and Dr. Prannath on the above findings are the main characteristics of the present article of Pt. L.P. Pandey, published in the Journal of Mahākōśala Historical Society, Vol. I, p. 48.*

—Ed.)

As stated elsewhere the Vikrama Khōla rock-inscription was discovered in 1931. Svami Jñānānanda, a profound Sanskrit scholar of Sambalpur informed our Society in February 1931 of the existence of a long rock-inscription at Vikrama Khōla in the Rampur Zamin-dari, of the Sambalpur district now in Orissa and formerly in the Chhattisgarh Division in C.P. The Hon. Secretary took steps to ascertain the age of the inscription with a view to get it deciphered. The well-known indologist and scholar Mr. K.P. Jayaswal M.A. (Oxon), Bar-at-law, is of opinion that the script supplies the missing link between the famous Mohen-jo-daro and Brāhmī scripts and as such is of utmost importance.

He adds :-- The characters in the Vikrama Khōla inscription belong to a period intermediary between the script of Mohen-jo-daro and Brāhmī. Some letters still retain their original or secondary Mohen-jo-daro forms and some have assumed the Brāhmī or proto-Brāhmī forms. This proves the origin of Brāhmī to be Indian, and throws a flood of light on the history of writing, as from Brāhmī the Phoenician and European scripts are derived." This latter view published by Mr. Jayaswal about 12 years back, has been now confirmed by Prof. Langdon in his study on Mohen-jo-daro writing (Mohen-jo-daro vol. II p. 414). Our discovery of the Vikrama Khōla inscription

is thus proving to be a connecting link between Mohen-jo-daro and Brāhmī scripts and testifies to the great antiquity of Mahākōsala of which the Sambalpur District including the Vikrama Khōla, is a natural part.

Equally interesting is our Society's latest discovery of rock-drawings in the Gangpur Feudatory State, not very far off from the Vikrama Khōla Hills. The drawings are decidedly earlier scripts, which according to Dr. Prananath D.Sc. (Lond) P.H.D. (Vienna), M.R.A.S., (Hindu University, Benares) may be placed between 4000 B.C. to 5000 B.C.

**OUR LATEST FIND - MALLAR PLATES OF MAHĀSIVAGUPTA  
(BĀLĀRJUNA)**

*(In the Journal of Mahākōśala Historical Society, VOL. II, 1937, pp. 9-10, Pt. L.P. Pandey, after giving a brief account of the purpose of the present plates, has highlighted the important aspects of the political history of the Somavamśis Śrīpura.*

-Ed-),

Immensely interesting is our latest find of a set of three copper plates issued by Mahāśivaguptarāja, son of Harṣhagupta or Harṣhadeva (both of these names occur in the charter) of Mahākōśala, known to historians as the illustrious son-in-law of Sūrya Varman of the Varman Family, whose glory and greatness their supremacy over "Magadha" did proclaim. Sūrya Varman's daughter, Vāsaṭā, was the mother of the donor of the present charter. A long, long stone inscription in eulogy of queen Vāsaṭā and her son, Mahāśivagupta, found at Sirpur and known as the Lakshman temple inscription of the reign of Mahāśivagupta is deposited in the Raipur Museum. It is in the Kuṭila Nāgarī script and has no date. It refers to Sūrya Varman of the Magadha Line, as the father of Vāsaṭā. This and one more stone inscription (giving genealogy) found at Sirpur (Dist. Raipur, C.P.) describe our present donor, Mahāśivagupta as "Bālārjuna" for his proficiency in the art of archery. The present copper charter is the first record issued by King Mahāśivagupta himself which has yet come to light in this part. It is of far greater importance for its having been incised in the Vākātaka or box-headed characters and for the express mention of one Śrī Bhāskara Varman, maternal uncle of Mahāśivaguptarāja.

In one of my papers, I have tried to identify Sūrya Varman, father of queen Vāsaṭā, with the Sūrya Varman of the Maukharī family with a view to fix the date of महाशिव तीव्रदेव. Here we have the boxheaded script during महाशिवगुप्त's own reign and we have the Rājim

and Balōdā (Phuljhar Zamindari) copper charters issued by his grand-uncle. Mahāśiva Tīvaradeva, recorded in the very same script. The stone inscription set up by queen Vāsaṭā during her son's reign is in Kuṭila Nāgarī script, as stated above and this fact is established beyond doubt that during that period the box-headed and kuṭila scripts were in use simultaneously in this part of Mahākōśala. The box-headed script would have been the official script for the time.

The present charter mentions श्रीभास्करवर्मा as the मातुल or maternal uncle of महाशिवगुप्तराज, at whose instance the grant was made to a Bhikṣhu Saṃgha. The seal bears the figure of a couchant bull with a hump facing left. In front of this figure of bull is the representation of a trident. On the back side is the figure of a Kalaśa- water jar. These go to prove that the donor, was a परम महिम्नर a most devout worshipper of the great god Śiva. Mahāśivagupta's mother Vasaṭa and his grand uncle Tīvaradeva were परम व्रणत्र worshippers of the Lord Viṣṇu as is evident from the charters of the latter and from the device on his seals bearing figures of conch, discus and Garuḍa and the construction of a temple of अच्युत at Sirpur by the former.

The omission in the present charter of any such title as महाराजाधिराज or त्रिकलिङ्गाधिपति as we find in the charters of महाभवजन्मेजय and महाशिव ययाति is suggestive of the fact that uptill the time of Mahāśivagupta, the kingdom of त्रिकलिङ्ग was not conquered by the Śrīpur Somavāmśi Kings. Not only this, we have an absence of the word कोसलाधिपति which is found on the seal of Mahā Śiva-Tīvara-Deva. It is still unknown as to whom each of these two kings succeeded but both of them are styled as महाशिव, which fact goes to suggest that neither was the immediate successor of either and there must have been a probable ruler with महाभवगुप्त title between the reign of these two Mahāśivas. It is to be noted that no mention of कोसलदेश is found in the charter, as we find in some of the records of जन्मेजय and of his son, ययाति ।

## WAS UJJAIN EVER IN MAHĀKŌSALA ?

(The present article of Pt. L.P. Pandey was published in the Journal of Mahākōsala, Historical Society, Vol. II, pp. 10-12. While augmenting his points of view, the author has utilised the statements of Cunningham on one side and Kuśāvatī on the other as the name of Ujjain as it has been referred to in many sanskrit works. The very mention of Kāla-Tīrtha for Ujjaina in the Śānti Parvan of the Maha Bharat ascertains its location within the area of Ancient Kōsala, viz., Mahākōsala.

—Ed)

It is the firm belief of some people that the present Nimar District in C.P.'s was never under the old Mahākōsala kingdom. Cunningham in his 'Geographys of Ancient India' mentions that Burhanpur in the Nimar District was the extreme west limit of 'Kōsala desh'. In the remote pre-historic or paurāṇic age of the reign of king Kuśa, the son of Lord Rāmachandra, Ujjain was undoubtedly within his realm and was a part of Kōsala, as different from Uttara Kōsala or Ayōdhyā. When king Kusha removed his seat of Government from कुशस्थली to Ayodhyā, Ujjain must have become the administrative headquarters of the South Kōsala: the new capital city कुशस्थली or कुशावती being made over to Brahmins.

We find for Ujjain, the name कुशावती or कुशस्थली in many Sanskrit works and this may account for the transfer of seat of administration from the capital कुशस्थली to Ujjain, for convenience sake as the ancient capital Ayōdhyā was far removed in the North.

Later in the time of the Mahābhārata the 'Kāla Tīrtha' is said to be within Kōsala apparently Mahākōsala. To quote the text :-

शोणस्य नर्मदायाश्च प्रभेदे कुरुनन्दन ।

वंशगुल्म उपस्पृश्य वाजपेय फले लभेत ॥

ऋषभं तीर्थमासाद्य कोसलायां नराधिप !  
 वाजपेयमवाप्नोति त्रिरात्रो पोपिनो नरः ॥  
 गो सद्रस्य फलं विन्म्यान् कुलं चैव समुद्ररेन  
 कोमलांतु समासाद्य कालनीर्थमुपसृशेन ॥

84 canto 'T'ana Parva

This refers to Mahākālā of उज्जैन as being one of the holy places of pilgrimage in कोमल country.

From the above it seems that मानवा was once included within the geographical limit of Kōsala apparently महाकोसल or दक्षिणकोमल and 'Nimar' was not outside 'Mālwa.' It may be remembered that Mahākōsala was referred to in inscriptions simply as Kōsala prior to the visit of the Chinese Pilgrim. The following quotation will not be out of place here :-

The name 'Mahākōsala' for Chhattisgarh Proper and the adjoining territories cannot claim very great antiquity. As is well known to scholars of Indian History this name occurs in Hiuen Tsang's memoirs written between 629 A.D. and 644 A.D. Prior to that we find in stone and copper plate inscriptions simply the name 'Kōsala' used for the great and powerful kingdom extending from the Ganges in the North to the Godavari in the South and from Ujjain in the west to Pali on the eastern seashore in the district of present Balasore in Orissa.

The famous Rājim and Balōda plates of the Supreme Lord of the entire Kosala, Tivara-deva of Pāṇḍu Vamśa which are in the box-headed characters attributable to the 6th century A.D. mentions the major portion of C.P.'s as Kōsala only without any attribute of 'Mahā' or 'Dakshina'. And the Allahabad pillar inscription of Samudra Gupta belonging to the 4th century A.D. is as explicit as any other record. It enumerates our 'Kōsala' country among the kingdoms of दक्षिणापथ and places it beyond doubt that the hero of the inscription never meant by it to refer to "Uttar Kosala" (Present Oudh in U.P.) by which name the sacred land on the banks of the Sarayū, was called about the 4th century A.D. The great Indian Bard immortal Kālidāsa repeatedly describes the U.P. Kōsala in the रघुवंशकाव्य as उत्तरकोशल which fact alone goes to prove that during his time there was a rival 'Kōsala' in the South, with the glory and greatness of which, poet Kālidāsa was not unaware.

## **A UNIQUE ANDHRA COIN ATTRIBUTED TO APILAKA**

*(In the present article which was published in the Journal of Mahā-Kōsala Historical Society, ol. II, pp.18-20 Pt. L.P. Pandey has discussed about the place of king Āpilaka in the history of the Sātavāhanas. He has based his views on the paper of Dr. K.N. Dikshit, published in the numismatic Supplement.*

7

—Ed.)

On 6-12-34 this most interesting copper coin was recovered by me from the band of gold-dust washers who periodically visit Bālpur. One of the gold-dust washers came across it while earth and sand for gold-dust in the very bed of the Mahānadī within the village boundary of Bālpur (District Bilaspur C.P.).

I partly deciphered the legend upon it and on 10-12-34 wrote to Mr. K.N. Dikshit, M.A., the then Superintendent Archaeological Section, Indian Museum, Calcutta, about this discovery of our Society. In compliance with his wishes as contained in his D.O. dated 17th December 1934, this coin along with some more silver and copper coins were forwarded to Mr. Dikshit on 21-12-34 for being exhibited at the annual meeting of the numismatic Society which was to be held at Allahabad. Unfortunately due to delay in their transmission by post, none of the coins under reference could be exhibited at Allahabad that year. Later on the Āndhra coin was exhibited at the exhibition held in the Hall of the Asiatic Society of Bengal in 1935, to which the coin was lent by Mr. Dikshit. A short notice on the coin under the heading "A New Āndhara Coin" appeared in the Daily Papers soon after the exhibition.

Mr. Dikshit has since prepared a paper on it for the Numismatic Supplement. A portion from it is thankfully quoted below :-

"In the Purāṇic lists of Āndhra kings, there occurs a name which

with slight variants may be taken as Āpīlaka\* with a reign-period of 12 years. Along with several other names of Āndhra kings, known from the almost unanimous testimony of the Purāṇas, but not yet been confirmed by archaeological evidence (e.g. Lambodara, Nemi Kriṣṇa, and Pravillasena or Purīndrasena) this king has not yet been recognised as historical and but for the present find would have long remained so. The authenticity of the Purāṇic tradition is thus strikingly confirmed but it is nevertheless true that the actual order in which the kings ruled as given in the Purāṇas cannot be followed."

In the present instance, the place of Āpīlaka in the Purāṇas is almost immediately after Śātakarṇi and thus comparatively early in the dynastic list. The present coin cannot, however, be ascribed to an early Āndhra ruler on numismatic grounds and must rather be classed with the eastern issues of later rulers like Śrī-Rudra and Śrī-Yajña Śātakarṇi and relegated to the end of the second century A.D.

The elephant type of the coin of Āpīlaka is quite distinct from the other types depicting this motif. The early lead, potin and copper coins of Mālwā fabric, show the animal either standing or walking left or a small figure standing right. The nearest approximation in style to the present elephant is the figure on the round lead coins of Śrī-Yajña Śātakarṇi issued in Āndhradeśa (Rapson's bat. Pl. VII. 164) but in size art and execution the present type is by far superior to the other. The other details such as the goad in front and the symbol above are also unique."

Discussing the epithet "Śivaśrī" Mr. Dikshit has come to the conclusion that "Śivaśrī Āpīlaka" was a scion of the Āndhra family, but had an independent principality at the north easternmost limit of the Andhra Empire over which he ruled sometimes at the end of the second or beginning of the third century A.D.

\*Obverse: Elephant standing right in front, elephant-goad. Legend around the edge of the coin above the elephant figure commencing IX Rāño Śivasiris= Apilakas.

Reverse : Blank.

Mr. Dikshit has desired me to get the coin tested in order to find out whether it is pure copper or contains some alloy.\*

The hitherto known copper coins of the Āndhra dynasty are the rectangular Mālwā pieces based on the ancient Kārṣhāpaṇas, on which the symbols and other motifs are obliquely impressed. The coins of Āndhra kings found in the Chanda District C.P. are exclusively of potin or lead. Our present coins of copper and its reverse is blank. Coins with blank reverses are not unknown in Mahākōśala (Chhattisgarh). The round silver coin of Śrī Prasannamātra of Śarabhapura dynasty is quite blank on the reverse.

Kings with 'Mahāsīva' epithet are known to have reigned in Mahākōśala and Trikalings, but with the epithet 'Sivaś-rī' we find no king or ruler in Mahākōśala yet.

For fuller information, the reader is referred to the paper by Mr. K.N. Dikshit.

## REFERENCES

\* Rapson : Catalogue of Andhra and W. Kshatrapa coins p. IXVI. The Vāyu Purāṇa calls the king **Apilava**, the Matsya, Āpilka and the Viṣṇu Divilaka, while the Brahmandā, correctly states the name as Āpilaka.

\* Mr. K.N. Dikshit informs me in his D.O. dated 22nd August 1936 :- The Archaeological Chemist says that the metal of the coin is copper (with a very slight admixture of tin and lead but is free from zinc, which I think is negligible).

## RĀMĀBHYUDAYA-KĀVYAṂ BY POET NĀRĀYAṆA

(In the present article which was published in the Journal of Kalinga Historical Research Society Vol. II, No. 4, pp. 211-213. Pt. L.P. Pandey Sharma has appealed to the historians and researchers to trace out the place of the great poet Nārāyaṇa and his immortal composition Ramabhyudaya-Kāvyam.

—Ed.)

The name of this Sanskrit poem appears in a stone inscription recovered from the 'Gopāla Kuṇḍa' ruins of temples made of bricks at Pujārīpālī, close to the present Sariā village, in the Raigarh District in Chhattisgarh Division, C.P. The tract of Sariā formed formerly the western border of the Sambalpur kingdom. In Samvat 1838 (Vikram) the Sariā Pargana consisting of about 84 villages was granted by Mahārājā Jait Singh of Sambalpur to Rājā Bīśwanath Sai, the chief of Sarangarh State, for military services rendered to the Mahārāja. Since Vikram Samvat 1838, the Sariā tract forms the eastern subdivision or portion of the Sarangarh State. This State of Sarangarh is very important in Mahākōshala as a choice area embodying documents of rare historical interest. It was here that the Thakurdiyā plates, the Kauwātāl plates, the Lodhia plates and the Bardulā plates of Sharabhapura and Śrīpura kings were discovered by the Mahākōśala Historical Society between 1929 to 1942 A.D. All these four sets of त्रिफलीताम्रशासन are recorded in the box-headed script of about 500 A.D.

The stone inscription which mentions the Sanskrit poem रामाभ्युदयकाव्यम् and its author नारायण सत्कविः is the solitary record on stone slab belonging to a much later date (1100 A.D.).

It is in the Nāgarī characters and contains no date. It eulogises one (Gopāta Vīra, who was a great devotee of goddess Durgā by the name of "Vārāhī" (वाराही) z. Gopala's name endures to this day in the form of Gopāla Kuṇḍa at Pujārīpālī, which is now a common

field. I would do better to quote a few lines from the late Rai Bahadur Dr. Hiralal's book, Inscriptions in C.P. & Berar (Govt. Printing C.P. Nagpur, 1932, 2nd edition). :

"PUJARIPALI STONE INSCRIPTION OF GOPĀLA DĒVA  
(Deposited in the Raipur Museum)

Pujaripalli is a village 22 miles from Sarangarh, the headquarters of a State of the same name.

The inscription is written in praise of the Vārāhī goddess, locally known as Barhadevī and almost every 'śloka' mentions the name of her devotee Gopāla, who apparently built a temple to which the stone was affixed. In the 34th śloka, the goddess is stated to have given a boon that his prowess would be unparalleled. In ślokas 38 to 40 a number of places are mentioned where the glory of Gopāla Vīra was spread like that of the autumnal moon. These are Kedāra (on the Himalayas), Prayāga (Allahabad), Pushkara (in Rajasthan), Puruṣottama (Jagannath Puri in Orissa), Bhīmeshwar (in the upper Godavari Dist.) Narmadā, Gopālapura and Pandragrām. The inscription is attributed to the 11th century A.D. on palaeographic grounds. A Gopāladeva is mentioned in the Boramdeo inscription noticed in Cunningham's Arch. Reports, Vol. X, page 35ff. Dr. D.R. Bhandarkar holds the view which Cunningham held (vide Cousins' Progress Report for 1904, page 51).

One Gopāla was a 'senāpati' and friend of कीर्तिवर्मा who is said to have defeated कर्णदेव's army and to have made कीर्तिवर्मा ruler of कालञ्जर (Vide M.M. Pt. B.N. Reu's प्राचीनराजदण्ड, p. 49). Both poet Nārāyaṇa and his poem रामाभ्युदयकाव्य are unknown in this part of Mahākōsala where their names appear in a stone inscription. Scholars should try to trace out this Sanskrit poem and its author and attempts should be made to identify the hero of the eulogy, viz., Gopāla Vīra.

The 43rd śloka of the inscription is reproduced below :-

श्रीवक्षस्वर्णाब्जपूजनमन्त्रिरायणः सत्कविः  
श्रीरामाभ्युदयभिर्भगवत्समं काव्यं सतद्योव्यधात्  
स्मृत्याब्जं यदीय वाक्यरचना-प्रादुर्भवन्निर्भर-  
द्रग्णोऽसितचित्तनिर्गमुवत् वाग्देवता वल्लकीम् ॥४३॥

The record ends with the above śloka with a short concluding line which is as follows :-

OPINION OF A GREAT SANSKRIT SCHOLAR & CRITIC

Śrīmān Paṇḍit Kālī Prasād Śāstrī, Editor, Sanskritam (weekly paper), Ayōdhya, U.P. was kind enough to write to me.

पुरा-संस्कृत-विद्वत्सम्बन्धिग्रन्थद्वयमस्माभिः लिखितं संस्कृतभाषायाम्, विद्वद्भूतमिति नाम । तत्र रामाभ्युदय-नाटकस्य चर्चाः कुत्रचिद्विदिताऽस्माभिरिति स्मरामः किन्तु तत्कर्ता नारायणो नास्ति । विद्वद्भूतस्य खण्डद्वये चत्वारो नारायणा विद्यन्ते तेषु रामाभ्युदयकाव्यकर्ता कश्चिदपि नास्ति । भवद्विखितो नारायणः शिलालेखेणैव प्राप्यते । तस्य काव्यं नायावधि दृष्टिपथमागतम् नातोऽस्य कवेर्विषये किञ्चिदपि वक्तुं शक्यते । यद्यपि विद्वद्भूतस्य तृतीयः खण्डोऽपि सङ्कलितः प्रकाशनायोद्यतो वर्तते किन्तु तत्रत्या विषयसूच्ययावश्यकनिर्मिताऽतस्तत्रय नारायण नामपि विषये किञ्चिदपि वक्तव्यं नास्ति । ( From his letter of 11.4.1940 )

Further, one Narayana Kavi is referred to in the following :-

रमे गार्ग्यमन्कारः सर्वत्रायनुभूयते ।  
तयमन्कार सारत्वे सर्वत्रायद्रुतो रसः  
तस्मादद्भुतमेवाह कृन्ती नारायणो रसम् ॥

This नारायणकृन्ती is stated to be the great great-grandfather of विश्वनाथ, the author of साहित्यदर्पणे ।

To quote श्रीकलित्र भूमण्डलखण्डमहाराजाधिराज श्रीनरसिंहदेव सभायां धर्मदत्तं स्मरणयन्तः सफलाभ्युदय-ग'ष्टीनरिष्टकर्षपाण्डितास्मद् वृद्धप्रपितामह श्रीमन्नारायणदास पादाः ॥ vide विश्वनाथमहापात्रकृत "काव्यप्रकाशवर्णन"

The genealogy of Vishwanath Mahāpātra is as follows :

Vishwanātha  
|  
Chandrashekharā  
(Author of Puṣhpamālā and Bhāṣārṇava)  
|  
Grandfather, name not known  
|  
Great-grandfather, name unknown  
|  
Great-great-grandfather  
Nārāyaṇa Dāsa  
(who graced the court of Narasingha Deva of Kalinga)

**THE TITLE "TRIKALINGĀDHI-PATI**  
**the Lord of the three kalingas**

(In the present article Pt. L.P. Pandey, Sharma has accounted for the historicity of the title 'Trikaṅgādhipati' used by the rulers of different dynasties and on the basis of epigraphic records and dates of the respective rulers belonging to different dynasties, has tried to settle the historical importance of this epithet in the light of the political conditions prevailing during the reigns of respective rulers who have been adorned with the cited title. This paper was also published in the preceeding s of the Nineth Session of All India Oriental Conference, pp. 892--897.

-Ed.)

From the Jirgingri copper plates of Indra Varman, we find that he is styled as 'Trikaṅgādhipati', Lord of the Three Kaṅga- a title which is not met with in any of the Gaṅga grants up to the time of Vajrahasta (Circa- 1045 A.D.).

About the date of the Jirgingri copper plates there is a difference of opinion among those scholars who have made a special study of the Gaṅga records \*

The Jirgingri plates are recorded in the box-headed characters, the age of which falls between 400 to 600 A.D.

Mr. Ghose reads the date of the Jirgingri plates as 39 (Vide his paper in the J.B.O.R.S. Vol. XX) and accepts it as a Gaṅga Era, which is equal to 535 A.D. The script of the charter is quite in favour of assigning it to the first half of the sixth century A.D.

Assuming the date 39 of the Jirgingri Plates to be correct, there

is an absence of the use of the title "Trikaṇḍādhīpati" in the grants of the Gaṅga Kings from about 530 A.D. to 1038, with which year begins the reign of Vajrahasta III, the grand father of Čōḍa Gaṅga (Saka year 998=A.D. 1078).

From, the Khairahā Plates of Yaśaḥkarnaḍeva (dated Čedi Era 823=A.D. 1072), we find that the title 'Trikaṇḍādhīpati' was assumed by the Kalaḥchuri Rulers of Ḍāhala by about 1070 A.D. Yaśaḥkarnaḍeva and his successors used in their grants and eulogies, the high sounding title of Svabhujōpārjita, Aśvapati, Gajapati, Narapati, Rājatrayādhīpati, along with the title 'Trikaṇḍādhīpati'. Yaśaḥkarnaḍeva is stated in the aforesaid charter to have won a victory over the Āndhradhīśa (the lord of the Āndhras). The late Rai Bahadur Dr. Hiralal identifies this Āndhradhīśa with Rājarāja (1022-62) or his brother and successor Vijiyāditya VII who occupied the throne of Veṅgi with some interruption till 1077 A.D.

What I mean from the above is that about 533 A.D. this title is found used with the name Indra Varman I (Jirgingi Grant dated 39 Gaṅga era). And about 1072 the same title is assumed by the Kala-churi Rulers of Ḍāhala present Jubbalpur Division in Central Provinces)

Between 533 A.D. and 1072 A.D. who were the Lords of the "Three Kaṇḍas" is not known for certain from any dated records. Let us now examine the assumption of some scholars that his title was used both by the Chedi or Kalachuri and Gaṅga Rulers simultaneously between 1042 A.D. and 1072 A.D.

Karna- the Kalachuri king uses this title in 1042 A.D. while the earliest inscription giving Vajrahasta this title is the Naraspatanam plates of 1045 A.D. So either one has to assume that this title was used by both the Chedi and Gaṅga rulers or that Vajrahasta wrested it from the Kalachuris after 1042 A.D. but Yaśaḥkarna who used the title regained it sometime before 1072 A.D.

I would do well to quote the late Dr. R.B. Hiralal in this connection who writes in his Hindi book Jabalpurajyoti as follows :-

Karnaḍeva conquered the country of Trikaṇḍa and assumed the title of Trikaṇḍādhīpati (in 1042 A.D.). After he left that country Vajrahasta of Kaṇḍanagar-the ruler of Trikaṇḍa, defied his authority and began using the same title. For this audacity Karna's son Yaśaḥ-

karna had to march against Vajrahasta, and finally defeated him again. Vajrahasta's assumption of this title was in vain protest of the conquest of his kingdom by Karṇadeva-the Kalachuri Ruler, whose son had to teach him a lesson by marching against him, dispoiling him of his riches and dedicating the entire 'loot' to god Bhīmeshwara Mahādeva, whose temple is at Dakṣhārāma in the Godavari district.\*

Yaśaḥkarṇadeva's grandsons (1) Narsinghadeva (Chedi era 909-1158 A.D.) and (2) Jayasimha-deva (Chedi era 928-1177 A.D.) and his great-grandson Vijayasimha deva (Chedi Year 932-1181 A.D.) are described as "Trikingādhīpati" in the copper charters discovered at Kekkaredi in the Rewah State (Ind Ant: Vol. XVII, p. 235).

The gold, silver and copper coins of the Kalachuri Kings have the figure of a four armed Gajalakṣmī with representations of elephants on both sides of the figure. Their banner-emblem is a bull which is expressive of the fact that they were worshippers of 'God Śiva'.

Our Society-the Mahākōśala Historical Society (Bālpur Via Raigarh. B.N. Ry.) is in possession of a set of three copper plates written in the acute-angled Nāgarī script belonging to Mahābhavaguptrājadeva of Somavarṁśa who is styled as 'Trikingādhīpati'-the lord of TriKaliṅga. The seal attached to these plates contains the figure of a standing bull with horns and hump and a crescent above it.

This charter was brought to light in October 1932. Similar charters in the very same script have been discovered in the Paṭṇā and Sonpur States but the seals attached to them have the figure of a squatted Gajalakṣmī with elephants on both sides. The villages granted are mentioned in them as situated in the Kōśala, apparently Mahākōśala kingdom. In some charters belonging to Mahābhavagupta Janamejaya and his son Mahā Śiva Yayātirājadeva.. the donors are called 'Kōśalendra' Lord of Kosala with the title 'Trikingādhīpati' used for them. These charters have been edited and published by Dr. Fleet and Mr. B.C. Mazumdar (Refer to "Orissa in the making of Sonpur Tract"). Our society's charter appears to be the earliest of the records of these Soma-varṁśi kings of Kōśala cum Trikinga. The geneology would stand :

1. Mahārājādhīrāja Somakulatilaka Mahābhavagupta (no personal name is given) with bull device on the seal.<sup>4</sup>

2. No charter yet come to light of the son of No. 1.
3. Mahārājādhirāja Somakulatilaka Mahābhavagupta Janamejaya, seal Gajalakṣmī figure.
4. Do. Mahāśivagupta Yayātirājadeva.
5. Do. Mahābhavagupta Bhīmaratha.

Nos. 3 to 5 had their capital at Vinītapura and Yayātinagara in the Sonpur state. The dates of these kings have not yet been fixed.

P.S. No. 1.

The recent discovery, at Mallār (Dist: Bilaspur, C.P.), of a set of three copper plates issued by Mahāśivaguptarāja 'Bālārjuna', son of Harṣhagupta or Harṣhadeva, of Mahākōśala, goes conclusively to prove that neither he nor his father was the 'Lord of three Kālīngas'. This charter like the Rājim and Balōda plates of Mahāśiva Tīvararaja is recorded in the box-headed characters. Mahāśiva Tīvarāja's plates don't describe him as a 'Trikaṇḍādhīpati'. It is quite certain that this title was assumed by the successors of Mahāśiva-Tīvaraja and Mahāśivagupta Bālārjuna of Śrīpura.

The plates of Mahāśiva Bālārjuna are not dated but they belong to the end of the 6th century A.D. The seal of Mahāśivagupta Bālārjuna has couchant Naṇḍī (Bull) and a trident and a Kalaśa (water vessel) on either side of the Bull figure.

It appears that the son and successor of Mahāśiva Bālārjuna, who was a Mahā-Bhavagupta would have been the first victor of Trikaṇḍa. But not a single charter of this king has yet come to light. If we take the donor Mahābhavagupta of Mahākōśala Historical Society's Plates having a seal with the bull device and the crescent and containing the title 'Trikaṇḍādhīpati', then we shall have to accept that the use of the box-headed script was discontinued with the reign of the successor of Mahāśivagupta Bālārjuna. It is to be noted that there is no similarity of the style and phraseology, in the records belonging to Mahāśiva-Gupta Bālārjuna and to Mahābhavagupta referred to above, not to speak about the wording of the charters of Mahāśiva Tīvaradeva, the sovereign lord of Kōśala. Mahāśivagupta Bālārjun's charter has Somavāmśa=Saṁbhava while

th charter of Mahābhavagupta has in addition to the epithets parama Bhaṭṭāraka Mahārājādhirāja.

There is an absence of the word Mahārājādhirāja in the Mallār plates issued by Mahāśivagupta Bālārjuna.

P.S. No. II.

The Government Epigraphist's D.O. No. 367-1288/1166 dated Ootacamund the 23rd October 1936 has the following :-

The reading of the date of Jirgingī plates is certainly 39 expressed in decimal notation (e.f. the last figure of the date of the Chicacole plates of Devendravarman Ep. Ind. Vol. III, p. 133 and the second figure 3 in 137, the date of Purle plates of Indravarman Ep. Ind. Vol. XIV p. 262).

As to the argument that the year 39 refers to the regnal year of Indravarman, it may be pointed out that all the Eastern Gaṅga grants are dated either in the Gaṅga era or in the Śaka era or in both. Palaeographically also the plates may be assigned to about the 6th century of the Christian era as their alphabet resembles that of the Badami inscription of Maṅgaleśa of Śaka 500 (Ind. Ant. Vol. X p. 58) and other early Chālukya charters as also that of some of the Viṣṇu-kunḍin grants. The Jirgingī plates, therefore, appear to be dated in the Gaṅga era.

## REFERENCES

\* The initial date of the Gaṅga Era J.B.O.R.S. Vol. XX, Pp. 33 to 40. The dates of the Trilingi and the Jirgingi Grants- J.B.O.R.S. Vol. XX Pp. 44 to 48.

- \* Gazetteer of the Jubbalpur District in C.P. written in Hindi by the late R.B. Hiralal B.A.M.R.A.S.
- \* Ep. Ind. Vol. II P. 5.

**TOPOGRAPHICAL POSITION OF MAHĀKŌSALA AND TRIKALINGA  
FROM INSCRIPTIONS**

(In the present article, published in the "Orissa Historical, Research Journal, Vol. VI, Part II, pp. 103-105, Pt. L.P. Pandey, has made an attempt to identify some of the village names and the viṣaya or Bhōga or Bhukti on the basis of the geographical names and find spots of the stone and copper Inscription of the Somavāṁśī rulers of Kōsala-cum-Utkala and thus has tried to settle the geographical positions of Mahā-Kōsala and Trikalīṅga.

Where was a kingdom called 'Trikalīṅga' त्रिकलिङ्ग and what was its probable area or extent? This point has not yet been satisfactorily decided. No doubt many scholars have tried to throw light on the subject. I myself wrote an article\* on the title Trikalīṅgādhipati त्रिकलिङ्गाधिपति as assumed by different ruling families both in the north and south of the Mahanadi and the तैलवाह or Tel तेल ।

To be frank our geopgraphical knowledge of eastern part of India covered by the ingdom of कलिङ्ग, कोगोद, दक्षिण कोसल, or महाकोसल, महाकान्तार and त्रिकलिङ्ग is very meagre.

This paper attempts to give a list of names of District विषय or भोग & भुक्ति and villages donated by Somavāṁśī Rulers of Mahākōsala and Trikalīṅga as found mentioned in their respective stone and copper inscriptions which have been published in historical journals from time totime.

In one or two cases the identification is beyond doubt at this stage even. To quote Linjir village (लिञ्जिर ग्राम) and Kōśir village (कोशीर ग्राम) referred to in the copper inscriptions called Mahākōsala

Historical Society Plates of Mahābhavagupta-a Trikaliṅgādhipati, and the newly discovered Bardula plates of Mahāśivagupta-Bālārjuna who had his capital at Śrīpura- present day deserted village सिरपुर— on the bank of Mahanadi, about 44 miles from Raipur town. Śrīpura used to be the old capital of Kosala-cum-Utkala.

The recent excavation has brought to light Buddhist Bihāra Kuṭir and temples containing 61/4 high image of lord Buddha, which decidedly belong to the 7th century A.D. A copper Chinese coin attributable to 8th century A.D. has also been found at Sirpur during the excavation besides one gold-polish silver coin of श्री पूमन्न मात्र of the शरभपुर family. A number of copper plates recorded in box-headed script issued by Śarabhapura Rulers and by Mahāśiva Tīvararāja, supreme Lord of Kōsala, mentions श्रीपुर as the place of issue of the charters granting villages to Brāhmaṇas.

In the present Raigarh district in M.P. there is a fairly large village called लिङ्गिर and in the Chandrapur tract of old Sambalpur district of C.P. there exists a big village called Kosir, which still contains remains of ruined temples, with the village diety named Kōsalaśvarī कोमलेश्वरी देवी. The Kosir village is now transferred to newly formed Raigarh district in M.P. from the Janjgir Tahsil in Bilaspur district of M.P. The identification of these villages with those mentioned in the above referred copper grants is beyond any doubt.

I give below the names of geographical places referred to in copper plate and stone inscriptions.

In पृथुराभुवित् the village named लिङ्गिर was granted to a Brāhmaṇ who was a resident of ऊल्कवट. his charter was issued from किमरकेल्ला समावामित महाविजय कटकान ।

In the district or विषय of Powa (पोवा) there were the following villages रण्डा, अलाण्डला नुरवना (तिरमोना)

This विषय district was in कोशलदेश apparently महाकोमल The विषय or district of सम्मानी in कोशलदेश had a village named तुलण्डा under it. It दक्षिण कोशल there was a village by name चान्द्र under अरङ्ग district विषय. Other districts in कोमल were द्वारवाच चन्द्रा.

In the देवीभोग district there was a village named सीगोआ. In कोशलदेश a tract named गुमट पाट contained a village called निविण्डा another village named मङ्गमेण्डा पोता and मङ्गुग्राम were two other villages in कोसल देश.

Lodhiya copper charter of Mahāśivagupta Bālārjuna mentions a sub-division ओषिभोग in which were situated the villages पट्टनखदिरपट्ट and वैद्यपट्टक which have been identified with the villages of the same name in the Kalahandi district in Orissa.

Both the Sonepur State and Patna State of old were decidedly within the ओखल or महाओखल kingdom and they formed the very heart of it. Several copper charters were issued from स्वर्णपुर or सुवर्णपुर itself which is the Sonepur town of the present day on the right bank of the Mahanadi.

मुरिसीमा and किशारकेला were two more places from where copper charters of rulers of कोसल— cum- विकलिङ्ग were issued. These two villages still exist in the Patna district. Both Kalahandi and Patna states of old Chhattisgarh division of C.P. did form a part of the eastern limit महाकोसल. The long stone inscription in Sanskrit language and Devanāgarī script set up at श्रीपुर in a temple of Lord Hari by Queen Vāsaṭā, widowed mother of Mahāśivagupta (Bālārjuna) king of Kōsala, mentions the villages called :

तोणङ्कण, मधुवेद, नालीपट्ट, कुहपट्ट, वाणपट्ट & वणल्लवक.

All these villages have been identified within a radius of 10 to 20 miles from the site of सिरपुर old श्रीपुर on the Mahanadi in the present Raipur district in M.P. I give below names of the districts विषय or भोग and the villages under them as found stated in copper plate grants which are recorded in the box headed script otherwise known as Vākātaka script :-

1. Nandpur नन्दपुर भोग	Village शर्करापट्टक
2. Kosir Nandpur विषय	बट्टपट्टक
3. Oṇi ओषि भोग	{ पट्टन खदिरपट्ट वैद्यपट्टक
4. ब्रन्दारिकामार्ग Baṇḍa pates of Trivaradeva	{ मेङ्गिपट्टक विल्वपट्टक
5. रेण्डामयुनिति Rājim plates of Tivaradeva	परिपट्टक
6. अण्डारविषय	कौन्तिणिक

The copper charters of Tīvaradeva and Mahāśivagupta Bālārjuan are recorded in the box-headed script attributed to 500 A.D. to 600 A.D. Most of these charters were discovered in the present Raipur and Bilaspur districts of Chhattisgarh division prior to 1905. Recently two sets of copper plates have been un-earthed in the Sarangarh Tahsil of newly formed Raigarh district in M.P.

#### REFERENCES

of All India

## CHOLA-KULA SOMESHWAR DEVA

### *The lord of Kōsala (Mahākōsala)*

*The present article was originally published in the Orissa Historical Research Journal, Vol. VIII, No. 3 and 4, pp. 147-150, where in Pt. L.P. Pandey encouraged the scholars to ascertain the date and the king or the ruling family from whom Chōla-Kula Someśwara Deva had annexed the kingdom of Kōsala and called himself the lord of entire Kōsala as is evident from the Kurari-Simha copper plates and the Patna Museum plates.*

—Ed.)

In Chandrapur Taluq 'चन्द्रपुर तालुक' Dist. Bilaspur, M.P., there is a big village named Adbhār 'अडभार' containing the remains of an old beautiful temple, now in ruins. Carved pillars of stone and sculptured gateways go to prove the importance and antiquity of the village. On one of the stone pillars belonging to the ruined temple the word Śrī Kesarī 'श्रीकेसरी' is found inscribed in the Kuṭila Nāgarī script attributable to about 900 A.D. On another pillar of stone there are two lines of inscription in a script which is decidedly earlier.

In 1955 during the rains a cultivator of the village of Adbhar came across three loose copper plates while tilling his field. All the three plates did contain holes for the ring which is usually surmounted by the royal seal. The seal and the ring however were missing and no trace of them was found in the field where the plates were lying buried.

In these three copper-plates 23 lines of inscription are recorded in box-headed script and in Sanskrit language.

It begins with ॐ स्वस्ति श्रीपुरात्, apparently the Charter was

issued from Śrīpura, modern day Sirpur village on the Mahanadi about 44 miles from Raipur town, headquarters of the Chhattisgarh Division in M.P. Śrī Nannaraja, son of Mahāśiva Tīvararāja, had donated a village named कौनिष्णिक situated in the अष्टद्वार विषय to a Brāhmaṇ. Mahā Tīvararāja is described as the Supreme Lord of Kōśala and Utkala Kingdoms. To quote from the text :-

स्वधुजपराक्रमोपाजित सङ्गलकोसलोललादि मण्डलाधिपत्यप्राप्तमाहात्म्यस्य श्री महाशिव  
वीवरराजस्य प्रदयत्तऽव कैटभारेताम्रज स्तम्भरितानुकरणपरायणः प्रातसङ्गल कोसलामण्डलाधिपत्यः परम  
वैष्णवो मातापितृपादानुयातः श्री महानमराजकुशली ॥ Ref :—‘देवा’ त्रैमासिक पत्रिका Sept. 1956  
गण्यप्रदेश हिन्दि साहित्य सम्मेलन, नागपुर.

Two sets of Copper-plate charters issued by Mahāśiva Tīvaradeva from Śrīpura are known as Rājīm (Dist. Raipur M.P.) and Balōda (Phuljhar Zamindari of old Sambalpur Dist. then in C.P. and now in Orissa) plates. These plates mention him as प्रातसङ्गलकोसलाधिपत्यः. The seals attached to the plates contain the following श्लोक

श्रीमत्तीवरदेवस्य कोमलाधिपतेरिदम् ।  
शासनं धर्मैर्दृढयर्थस्थितभान्द्रताम्रकम् ॥

Mahā Śiva Tīvaradeva ruled about 550 A.D. to 600 A.D.

He was of पाण्डुराश and was the son of नन्नदेव and grandson of हम्बलराज.

Prthvideva I<sup>1</sup> पृथ्वीदेव of the Haihaya Dynasty of नुमाण cum Ratnapur (Dist Bilaspur, M.P.) calls himself सङ्गलकोसलाधिपति along with the title महामण्डलेश्वर for him.

The Haihaya Prince Ratnadeva II, the Vanquisher of Choda Ganga, is called as सङ्गलकोसलमण्डनप्री; in his Sarkhon plates of Chedi era 880 or 1128 A.D. the text has :-

तस्यात्मजः सङ्गलकोशलमण्डनाप्रीः

× × × ×

× × × ×

मेवामृताग्निधिरनैभ्रवि रत्नदेवः ॥

The Kumari-Sinha Copper-plate grant of Chola-Kula Somesh-vardeva<sup>2</sup> by Mr. G. Ramdas, has the following :-

ॐ स्वास्ति । श्रीमत्पुत्रच्युरस्थितो (स्थितौ) परममादेश्वर समस्तप्रशस्त्यलङ्कृत दोर्दण्ड-  
जाण्डित सङ्गल विपद् क्षत्रिय कुलमहिम महादेव चोडकुलकमलकलिका विकासभास्कर

केशनाधीश्वर ऐयनगम्भवारणशन्नुमाण्डलिकमदनिवारण दुर्दारसमरजितनेकरिपुगार्थ कावेरीनाथ  
उत्तरकुलनन्दन रक्तवज्रसिंहलङ्घन महामण्डलेश्वर श्री वैद्यनाथपदपंकज भ्रमर श्री मन्मथादित्यदेव-  
अग्रशिराजदेव-पुत्र.

(पुत्र) कश्यपसगोत्र श्री महाव्यूहपति सोमेश्वरदेवपादाः कुशलिनः ॥ उत्तरकुल विषय प्रतिबद्ध  
 कुमारिसिंहा ग्रामे ब्राह्मणापुरःसरान् विषयपालप्रमुख भोगिदण्डनाथकान् समस्तराजपादोपजिबिनो  
 जनपदान् समाश्रयति विदितमस्तु भवताम् ॥

From the portion quoted we find that चन्द्रादित्यदेव assumes the title सकल कोसलाधीश्वरः along with the title महादण्डेश्वरः, while his grandson Yasoraja's son) calls himself only a महाव्यूहपति (Mahāvīḥapati) without the two titles सकलकोसलाधीश्वरः & महामण्डलेश्वरः as does his grandfather चन्द्रादित्य देवः ।

This copper plate grant is dated in the 11th regnal year of Someshvar Deva. It appears upto the 11th year of his reign. Someshvar Deva had shown no pretention to assume such a high sounding title which his grandfather had.

From the very fact it lends support to the supposition that his grandfather चन्द्रादित्य would have been compelled to give up that title by either Haihaya Prithvīdeva I or his son Jājalladeva I of the Haihaya Dynasty of Ratnapur, the then capital of कोसल, दक्षिणकोसल or महाकोसल by some unknown crushing defeat to the raiders from Bastar area, which was known by the name of चक्रकोट or चक्रकुट by that time.

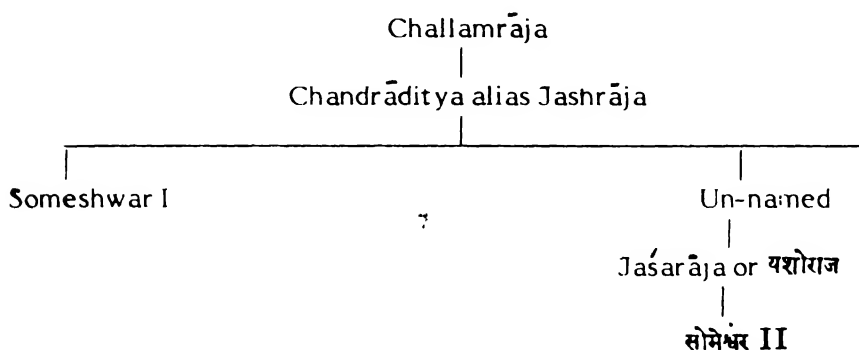
The 'Kurusal' stone inscription of one सोमेश्वरदेव who too was of कश्यप gotras and ruled over चक्रकुट kingdom (old name of Bastar state in M.P.) states that he सोमेश्वरदेव took 6 (six) lacs and 96 villages of the Kōsala country (Vide Inscriptions of C.P. & Berar by R.B. Hiralal 2nd edition 1932 p. 161).

Mr. Ramdas in his article "Kumari-simha" copper plate grant writes on p. 232 of the Journal Kaling Hist R. Society vol. I. No. 3 Dec. 1946 as follows :

"Someśvar I is not mentioned in the plates under discussion perhaps because he was not so much concerned with Someśvar II-the donor." He then deals with the Patna Museum plates in detail. The Patna Museum plates and the Kumari Singha plates have the same donor the same scribe and the same characters (script). The only

difference is the dates of their issue. The Kumari Sinha plates were issued in the 11th year of सोमेश्वर's reign while the Patna Museum plates, in the 17th, regal year of the same ruler, there is a gap of only six years between the time of execution of the two charters.

Mr. Ramdas gives a genealogical table showing the relationship of two Someshwars I & II on page 231 of the same journal referred to above.



The above table in my opinion, requires further scrutiny before it is accepted as final.

Rai Bahadur Dr. Hiralal has thus commented upon the capture of 6 lacs and 96 villages referred to above. He writes :-

"As regards the taking of six lacs of Kasola villages, there is no doubt it is an exaggeration. The Kosala referred to in the record must be taken as Mahā Kōsala or Chhattisgarh country (of to-day) and it is very un-likely that it ever contained so many villages. Even if it did there is nothing to justify the boast that Someshwar ever became the king of that country. It is possible that he may have raided a part of Kōsala and may have held it in possession until "driven out again". This surmise seems to be supported by Jājalladeva's inscription of 1114 A.D. in which it is recorded that he seized in battle one Someshvara after having slain an immense army. Apparently the Someshar referred to in Jājalladeva's eulogy is the same as that of the inscription (Kuruspāl stone inscription of Someshvara).

We know from the Barsur (Bastar State) inscription that Someshvara was living in 1108 A.D. and he had died when the Narāyanpal (Bastar State) inscription was recorded in 1111 A.D. (Vide Epi. Ind. Vol. IX pl. 161-162).

When Someshvaradeva became ~~उपकुलपति~~ according to Patna Museum plates, it is to be ascertained as to who was then the Ruler of the Koshala Kingdom and what place or town was his capital.

These two points have not been fully discussed yet though Mr. Ramdas has thrown some light on the matter in his article on the "Kumari Simha" plates.

Will some scholar take up this question & throw some fresh light on the point?

#### REFERENCES

- Amoda plates of Chedi era 831 or 1079 A.D.
- Kaling Hist. R. Society, Bolangir (Patna State) Vol. No. 3 pp. 220—236 1946.



# **MAHĀKŌSALA (CHHATTISGARH) AND ITS ANCIENT CAPITALS**

(This article was published under the title, “Mahākōsala (Chhattisgarh) Aur Usāki Prāchīna Rājadhaniyā” in Hindi ‘Madhuri’ in its Vol. II Part I, year-4, PP. 226-233. Here Pt L. P. Pandey has discussed the glorious past of Ratnapura, Tummana, Sripura, Sarabhapura and Bhandaka or Bhadrpattana on the basis of literary, epigraphic and other archaeological remains and has given an account of the various ruling families and dynasties of the region. Ed.)

छत्तीसगढ़ का प्राचीन नाम महाकोसल या दक्षिण-कोसल था; परन्तु समुद्र-गुप्त के प्रयागवाले शिला-लेख में इसका नाम केवल 'कोसल' ही लिखा हुआ मिलता है, और उसका वर्णन "दक्षिणापथ" के राज्य-समूह में सर्वप्रथम आता है। इस लेख में हम महाकोसल की प्राचीन राजधानियों का संक्षिप्त परिचय देने का प्रयत्न करेंगे।

विक्रम-संवत् 1746 में लिखित, गोपाल कवि-कृत "खूब तमाशा" में उस समय के कोसलाधिप और उनकी राजधानी का जो शब्द-चित्र खींचा गया है, वह यो है—

काशी सरम प्रयाग पुण्य थल बाँधौ देण विमौहै ;  
देश रतनपुर राजसिंह कौ, शहर राजपुर सोहै ।  
धरम करम कुल सरभे सिधु सम देत दान अनलेखा,  
तखतासह कौ वखत बली नृप खूब तमाशा देखा ।

पुनश्च—

हैहय-वंश सकल वमुधा के मुजम छत्र मिर छाजै ;  
राजसिंह को शहर राजपुर मुन्दर मघन विराजै ।  
सकल धर्म को धाम धरा पर राम दिथो जिहि तोरा;  
ता साहिब के हुकुम पाय कवि खूब तमाशा जोरा ।

× × ×

राजभवन पुर भवन-भवन प्रति मंगल सकल मुहावै ;  
बनि-बनि बनिता बानक मौ सब गारि रसाली गावै ।  
बजै निसान भेरि सहनाई वाढ़ै मुख अनलेखा ;  
शहर राजपुर बसै मुहायो खूब तमाशा देखा ।

× × ×

जोरा जरब जरी के पहिनै जोवन जोर उनाई ;  
पावस बीर-बहूटी छूटी कीधौ राइमुनाई ।  
कंचन बेली सबै सहेली कहै पहेली छाजै ;  
शहर राजपुर राजसिंह कौ जीत नौबतें बाजै ।

ऊपर के वर्णन से उस समय की श्री-संपन्नता, सौंदर्यप्रियता, धर्मानुरक्ति और संगीत तथा साहित्य-रसिकता का पता लग सकता है।

राजा राजसिंह प्रसिद्ध महाराज मोरध्वज के वंशज और उनसे 52वीं पीढ़ी में थे। वर्तमान रतनपुर या रत्नपुर के निकट इन्होंने "राजपुर"-नामक नगर बसाया

था । इनका “सतखंडा” कजरा-तालाब की पश्चिम-दक्षिण दिशा में अब तक, खंडहर के रूप में, विद्यमान है ।

जैमिनी अश्वमेध (भाषा) में प्रसिद्ध कृष्ण-भक्त महाराज मोरध्वज की राजधानी का जैसा वर्णन उक्त गोपाल कवि ने किया है, उसे भी देखिए—

निरखत कृष्ण रतनपुर-शोभा ;  
 उपवन सर देखत मन लोभा ।  
 घर-घर मंगल घर-घर बाजे ;  
 नित्य गीत गुण ज्ञान समाजे ।  
 कहूँ हरि-कथा कहूँ हरि-पूजा ;  
 हरि बिनु देव न जानत दूजा ।  
 जित कित विप्र वेद-धुनि धारै ;  
 तन मन भक्ति कृष्ण पर वारै ।  
 बहु विधि नगर-विनोद मुहाए ;  
 निरखत राजद्वार प्रभु आए ।

### 1. रतनपुर

राजा राजमिह की राजधानी राजपुर या रतनपुर में (जो बिलासपुर से 16 मील उत्तर-दिशा में है), ‘महाभारत’-काल में, महाराज मोरध्वज की राजधानी थी, यह बात कुछ लोग मानते हैं, और कुछ लोग नहीं । पर इसमें संदेह नहीं कि वर्तमान “रतनपुर” हैहय-वंशीय राजाओं का प्रेम-पात्र “रतनपुर-नगर” है । इस नगर की स्थापना “तुम्माणाधिपति कमलराज” के पुत्र-रत्न रत्नराज या रत्नेश ने की थी । Kalingraj's son was Kamaliaj and his son again Ratnaraj or Ratnesh, who ornamented Tumana with temples, gardens etc. and founded Ratnapur. रत्नराज के पुत्र, पृथ्वीदेव (प्रथम) का एक ताम्र-लेख, अमोदा (बिलासपुर) में, गत मई महीने में मिला है । उसमें चेदि-संवत् 831 लिखा है । चेदि-संवत् 831 = सन् ई० 1079 = विक्रम-सं० 1136 । अर्थात् विक्रम-संवत् 1136 के पहले ‘रतनपुर’-नगर को रत्नराज राजा ने बसाया था ; पर उन्होंने तथा उनके पुत्र पृथ्वीदेव ने ‘तुम्माण’ से राजधानी कब हटाई, इसका कुछ पता नहीं लगता ।

बारहवीं शताब्दी के एक शिला-लेख में लिखा है—

....

....

....

आलक्ष्यते

श्रीमदरत्नपुरं दिशिश्चतयशो रत्नेश्वरो यद्व्यधात् ।

अर्थात् रत्नेश्वर ने जो रतनपुर बसाया, उसका नाम चारों ओर प्रकट है ।

कोकल्ल, जिनका उल्लेख आगे किया जायगा, दक्षिण-कोसल के हैहय-वंशीय

राजाओं के आदि-पुरुष हैं। इनके 18 पुत्र थे। ज्येष्ठ पुत्र का नाम मुग्धतुंग (प्रसिद्ध धवल) था। वह त्रिपुरी (जबलपुर) के सिंहासन पर सन् 900 ई० के लगभग बैठा था। मुग्धतुंग ने कोसल के राजा से युद्ध किया था, और उससे पूर्व समुद्र की ओर की प्रधान पुरी “पाली” छीन ली थी—

विजित्य पूर्वाम्बुधिकूल पालीः

पालीस्समादाय च कोसलेन्द्रात्:

निरन्तरोद्वासितवैरिधाया

धामाधिकः खड्गपतिर्य आसीत् ।

ऊपर १ श्लोक से स्पष्ट है कि मुग्धतुंग के शासन-काल में कोसल-देश का विस्तार पूर्व समुद्र के कूल तक था, और वहाँ के राजा “कोमलेंद्र” कहलाते थे। क्या ये राजे ‘श्रीपुर’ वाले केसरी-वंश की विनितपुर या ययाति-नगरवाली शाखा के थे? ये राजे (ययाति राजदेव तथा जनमेजय-देव) अपने को “त्रिकर्लिगाधिपति” कहते हैं: पर “विनितपुर” से दिये गये एक ताम्र-शासन से प्रकट है कि उनके दान में दिये हुए ग्राम ‘कोसल’-देशांतर्गत थे।

कोसलदेशप्रतिबद्धगुणटपाटमण्डले चोत्तरपट्टीयनिविण्डाग्रामे ब्रह्मणान् संपूज्य  
× × × कोसलीयमरमेण्डाग्रास-वास्तव्याय श्रीपुण्डरीक शर्मणे दीक्षिताय × × ×  
वी० सी० मजूमदार लिखते हैं—

All the plates discovered upto date relate to the Sambalpur tract; and this tract has been designated as a part of Kosala-Desa—

विनित पुरवाले सोमवंशीय राजाओं के अधिकार में कोसल-देश का कुछ अंश अवश्य था; पर मुग्धतुंग के समय में “कोसलेंद्र” के पद पर किस वंश के भूमिपति प्रतिष्ठित थे, यह अज्ञात ही है।

## हैहय-वंश

### 2. तुम्माण

छत्तीसगढ़ के लोगों की आज तक यही धारणा है, और पहले भी थी कि रत्नपुर (वर्तमान रतनपुर) अति प्राचीन नगर है, और वह महाभारत-काल में भी विद्यमान था, परन्तु अब तक प्राप्त शिला-लेखों और ताम्र-शासनों के वर्णन से ज्ञात होता है कि हैहय-वंशीय राजाओं की राजधानी “तुम्माण” में सर्वप्रथम स्थापित की गई थी। इसके पूर्व वे लोग और उनके पूर्वज “त्रिपुरीश” या “त्रिपुरी-नाथ” कहलाते थे, और “डाहलमण्डल” के, जिसमें नव लक्ष\* ग्राम थे, शासक थे।

‘कार्तवीर्य’ के वंश में कोकल या कोकल्ल-नामक राजा हुए—

\* नवलक्षणि डाहलाः ।

तद्वंशप्रभवा नरेन्द्रपतयः ख्याताः क्षितौ हैहयाः

तेषामन्वयभूषणं रिपुमनो त्रिन्यस्ततापानलः ;

धर्मध्यानधनानुसंचितयशाः सश्वत्सतां सौख्यकृत्

प्रेयान्सर्वगुणान्वितः समभवत् श्रीमानसौ कोक्कलः ।

इन कोक्कल नामधारी हैहय-राजा के 18 पुत्र हुए—

अष्टादशारिकरिकुम्भविभङ्गसिंहाः

पुत्रा बभूवुरतिशौर्यपराश्च तस्य ;

तत्राग्रजो नृपवरस्त्रिपुरीश \* आसीत्

शेषाञ्च मण्डलपतीन् स चकार बन्धून् ।

इन अठारहों भाइयों में सबसे छोटे थे कर्लिगराज ।

ख्यातस्तेषु नृपुः कलिङ्गनृपतिवङ्केश्वराराधनात्

तुम्माणाधिपतिः सुतोऽस्य कमलः श्रीरत्नराजस्ततः ;

पुनश्च—

(क्षोणी) दक्षिणकोसलो जनपदो बाहुद्वयेनाजितः

राजधानी स तुम्माणः पूर्वजैः कृत इत्यतः ;

तत्रस्थोऽरिक्षयं कुर्वन् वर्धयामास सश्रियम् ।

(Epi. Ind. Vol. 1)

‘तुम्माण’ में सर्वप्रथम हैहय-नरेशों का आधिपत्य जमा । तुम्माण वर्तमान रत्नपुर के उत्तर में 45 मील पर है । अब उसका नाम तुमान हो गया है । यह स्थान वर्तमान लाफा-जमींदारी में है । तुम्माण के बाद रत्नपुर की बारी आई और कमलराज के पुत्र रत्नराज राजा ने ‘रत्नपुर’ नामक नगर बसाकर वहाँ अपनी राजधानी कायम की, जिसका वर्णन ऊपर दिया जा चुका है ।

### श्री केसरी वंश

#### 3. श्रीपुर

इसके पहले के शिला-लेखों और ताम्र-पत्रों में कोसल-देश की राजधानी का नाम श्रीपुर<sup>३</sup> लिखा हुआ मिलता है । यह मनोमुग्धकर ‘श्रीपुर’\* नगर महानदी के तट पर स्थित था । आजकल यह भीषण अरण्यवत् होकर काल की करालता प्रकट कर रहा है । टूटे-फूटे विशालकाय मंदिरों तथा प्रस्तर-मूर्तियों और स्तंभों के समूह

\* कोक्कल के 18 पुत्रों में मुग्धतुंग (धवल) सबसे बड़े थे, और यही त्रिपुरी के राजा हुए । इस वंश के गांगेयदेव राजा की सोने-चाँदी और ताम्र की मुद्राएँ मिली हैं । इन चेदि-राजवंश के राजों की ध्वजाओं में वृषभ (बैल) का चिह्न रहता था । ये शैव थे ।

\*रायपुर-जिले का वर्तमान “सिरपुर” ग्राम ।

उसकी प्राचीनता और सामंतावस्था की मूक साक्षी दे रहे हैं ।

कोसलाधिपति महाराज तीवरदेव (पांडुवंशीय) के ताम्र-शासन “श्रीपुर” से मिले हैं । यथा—

ॐ जयतिजगत्त्रयतिलकक्षितिभृत्कुलभवनमङ्गलस्यम्श्रीमत्तीवर देवो धीरेयः  
सकलपुण्यकृतां । स्वस्ति श्रीपुरात्

×

×

×

इस ताम्र-शासन का अंतिम श्लोक यों है—

श्रीमत्तीवरदेवस्य कोसलाधिपतेरिदम्,

शासनं धर्मवृद्धचर्यं स्थितमाचन्द्रतारकम् ।

श्रीपुर से मिले हुए ताम्र-शासन और वहाँ के मंदिरों में प्राप्त शिला-लेखों के अधरों से ज्ञात होता है कि ईसवी सन् 800 और 900 के आस-पास वे लिखे गए थे । जो राजवंश ‘श्रीपुर’-राजधानी से कोमल-देश का शासन करता था, वह केसरी-वंश कहलाता था । पांडव-वंशोत्पन्न प्रसिद्ध उदयन उस वंश का मूल-पुरुष था । इस वंश के कई राजे और उनकी रानियाँ वैष्णव-धर्मावलंबी थे । इतिहास में इनका परिचय “महाकोमल के सोमवंशीय राजे” अथवा उत्तरगुप्त के नाम से दिया जाता है । इनकी नामावली नीचे दी जाती है—

1. उदयन
2. इंद्रवल
3. नन्नदेव या नन्नेश्वर
4. महाशिव तीवरदेव (इनके छोटे भाई का नाम था चंद्रगुप्त)
5. हर्षगुप्त (तीवरदेव के भाई चंद्रगुप्त के पुत्र)
6. महाशिवगुप्त बालार्जुन
7. महाभवगुप्त
8. शिवगुप्त
9. महाभवगुप्त जनमेजय
10. महाशिवगुप्त ययाति
11. महाभवगुप्त भीमरथ

### शरभपुरवाले राजे

#### 4. शरभपुर

श्रीपुर की श्री-हानि के साथ-साथ “शरभपुर”<sup>1</sup> में राजधानी स्थापित कर एक राजवंश सन् ई० 800-900 के आसपास कोसल में राज्य करता था । पर अपने ताम्र-शासनों में उसके राजे अपने को ‘कोसलाधिपति’ नहीं बताते । उनके केवल चार ताम्र-शासन मिले हैं, और चारों में केवल दो राजाओं के नाम हैं । ये किस वंश के

थे, यह अज्ञात है। इनके नाम हैं—

1. महासुदेवराज

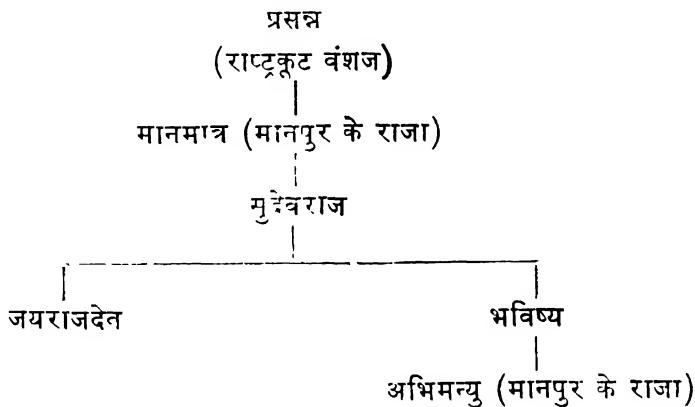
2. महाजयराज

आरंग (जिला रायपुर), रायपुर-नगर, खरियार (जिला रायपुर) और सारंगढ़, इन्हीं चार स्थानों में ये ताम्र-पत्र पाए गए थे। चारों स्थान छत्तीसगढ़ ही में हैं। इन शरभपुरीय राजाओं के जितने लेख मिले हैं, वे “ताम्र-शासन” ही हैं। एक भी शिला-लेख अब तक कहीं नहीं पाया गया।

ऊपर जो कुछ लिखा गया है, वह रायवहादुर हीरालाल तथा मध्य-प्रदेश के गजेटियरों के संपादक मि० नेल्सन का मत है। पर एक फ्रेंच विद्वान् (G. Jouveen Dubreuil) का मत इससे भिन्न है। वह शरभपुरवाले इन राजों का समय ईसवी सन् की पाँचवीं सदी के मध्य में मानते हैं, अर्थात् इनके माने हुए समय से 400 वर्ष पीछे ले जाते हैं। वह लिखते हैं—

I believe, we can place the two kings Sudeva and Jaydeva approximately in the second half of V (fifth) century. It is possible that their kingdom was the southern Kosal.

इन राजों की वंशावली वह इस भाँति देते हैं—



खरियार के ताम्र-पत्र की मोहर पर से तीन ही नाम ज्ञात होते हैं, ऐसा आपका कथन है—

प्रसन्नार्णवसम्भूतमानमात्रं न्दुजन्मनः ;

श्रीमत्सुदेवराजस्य स्थिरं जगति शासनम् ।

अनुमान किया जाता है कि जयराजदेव सुदेवराज के ज्येष्ठ पुत्र थे। “उंडो-वाटिक” ताम्र-पत्र से ज्ञात होता है कि सुदेवराज के कई पुत्र थे। जयराजदेव और भविष्य भाई रहे होंगे। भविष्य का पुत्र अभिमन्यु ‘मानपुर’ में रहता था। यह

मानपुर, वर्तमान रीवा के बांदोगढ़ के निकट था ।

‘शरभपुर’ कहाँ था, यह ठीक-ठीक नहीं जाना जाता ।

फ्रेंच विद्वान् का कहना है—This town cannot be identified ; however, ‘it is probable that this king (Sudevaraj) reigned in the neighbourhood of the modern town of Raipur, which is situated in the south of the Mahanadi and near its source. This kingdom was therefore situated between Kalinga in the east and the kingdom of the Vakatakas in the west. It is also very probable that the kings of Sharabhpura were the Vassals of the Vakatakas.

रायबहादुर हीरालाल “रायपुर-रश्मि” में लिखते हैं—

डॉक्टर स्टेन कुनफ के मतानुसार यह स्थान (शरभपुर) गोदावरी-जिले में “शरभवरम” नाम से प्रसिद्ध है । यदि यह ठीक है, तो ये लोग कोई तिलंग राजा थे, जिन्होंने ‘मिरपुर’ (श्रीपुर) के सोम-वंशियों को अपनी राजधानी से भगा दिया था ।

इसके पूर्व रा० ब० हीरालाल का मत था कि ‘श्रीपुर’ के केसरी-वंश को ध्वंस करने के कारण इन राजा ने, अपने गौरव और प्रताप-प्रदर्शनार्थ, अपने को ‘शरभ’ के सदृश बली बतलाने के उद्देश्य से, अधिकृत श्रीपुर राजधानी का नाम बदलकर “शरभपुर” रख दिया था । “शरभ” \* एक अष्टपदी वन जन्तु है, जो सिंह या केसरी का शत्रु है, और उससे भी अधिक बल रखता है ।

‘शरभ’-शब्द का प्रयोग महाकवि कालिदास के मेघदूत में भी आया है !

यथा—

ये त्वां मृत्कध्वनिमसहनाः स्वाङ्गभङ्गाय तस्मिन्  
दर्पोत्संकादुपरि शरभा लङ्घयिष्यन्त्यलङ्घ्यम् ;  
नान् कुर्वीथास्तुमुलकरका वृष्टिहामावकीर्णान्  
के वा नस्युः परिभवपदं निष्फलारम्भयत्नाः । 56।

(अनुवाद)

सुनत शब्द धनघोर शरभ ब्रिहि परवत माही,  
कुपित होईंगे अधिक तोहि महि सकिहै नाहीं ।  
कूद कूद, करि दर्प वृथा अपनो तन तीरें ;  
तो अलध्य कों चहें लाँघ ऊपर की ओरै ;  
बरसाइ घने करका तिन्हें दीजो बिहसि भजाइ घन;  
को न जगत लज्जित भयो जिन कीनो निष्फल यतन ।  
(राजा लक्ष्मणसिंह के अनुवाद से)

\* शरभः = अष्टापदमृगाविशेषः ।

क्या अमर-कवि कालिदास के समय में, किसी पहाड़ी प्रदेश में, शरभ-वंश के वीर राजा का राज्य था ? पर ताम्र-पत्रों में “शरभपुर” का उल्लेख है, ‘शरभ-वंश’ का नहीं ।

राजा महासुदेव के खरियार में प्राप्त ताम्र-शासन का श्रीगणेश इस प्रकार किया गया है—

स्वस्ति शरभपुरात् विक्रमोपनतसामन्तमुकुटचूडामणि-प्रभाप्रसेकाम्बुधौतपाद  
युगलो रिपुविलासिनोमीमन्तोदरणहेतुः वसुवसुधागोप्रदपरमभागवतो मातापितृपादानु-  
ध्यात श्रीमहासुदेवराजः ।

### बौद्ध राजा सूर्यघोष तथा पांडु-वंशीय राजा

#### 5. भांडक या भद्रपत्तन

‘श्रीपुर’ के केसरी-वंशीय राजों के मूल-पुरुष “उदयन” का नाम भांडक (चाँदा सी० पी०) के एक शिला-लेख में आता है । परन्तु इस शिला-लेख के विषय में यह भी कहा जाता है कि यह रतनपुर में मिला था । यह ‘भांडक’ से रतनपुर कब और क्यों लाया गया, इसका कुछ पता नहीं लगता ।

उदयन के वंशधर भवदेव “रण-केसरी” के राजत्व के पूर्व “सूर्यघोष”-नामक एक प्रतापी राजा भांडक में राज्य करता था—

आसांत् क्षितौ क्षितिपतिर्दृपमौलिमाला-  
माणिक्यभृङ्गपरिचुम्बितपादपद्मः :  
श्रीसूर्यघोष इति सूर्य इवैकचक्र-  
यानप्रमादिजगत्प्रधितोरुधामा ।

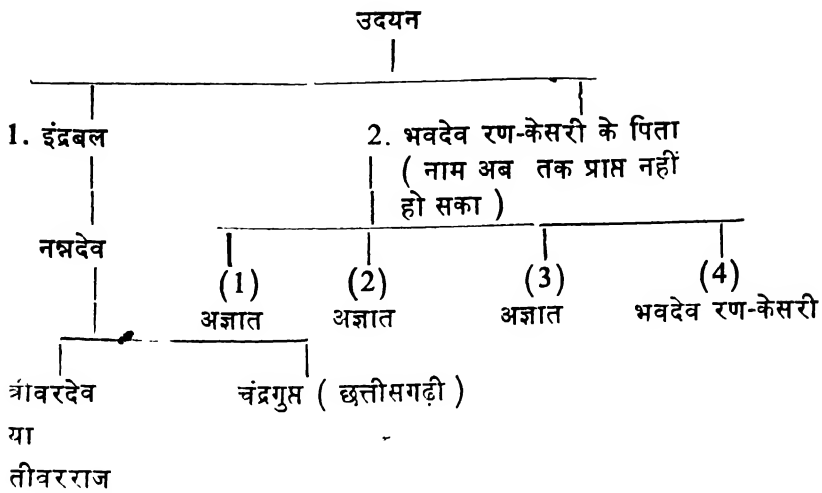
सूर्यघोष के पश्चात् उदयन के वंशधरों का वर्णन है । उदयन-सम्बन्धी श्लोक यों है ।

गच्छति भूयसि काले भूमिपतिः क्षपितसकलरिपुपक्षः ;  
पाण्डववंशात् गुणवान् उदयननामा समुत्पन्नः ।

उसी लेख के 19 वें श्लोक के अन्तिम चरण में “भवदेव” का नाम आया है—

भव इव भवदेवस्तस्य पुत्रस्तुरीयः ।

डॉक्टर कीलहान का मत है कि “भवदेव रण-केसरी” इंद्रबल के छोटे भाई के चतुर्थ पुत्र थे । ‘भांडक’-शिलालेख के कई श्लोक नष्ट हो गए हैं । उन श्लोकों के नष्ट हो जाने के कारण भवदेव या भवदेव रण-केसरी के पिता का नाम ज्ञात नहीं हो सका, पर भवदेव रण-केसरी ऊपर दी हुई नामावली के तीसरे राजा नन्नदेव के चचेरे भाई थे । यथा—



इन तथा अन्यान्य कारणों से अनेक प्रसिद्ध पुरातत्वज्ञों का कहना है कि श्रीपुर के केसरी-वंशीय राजाओं की प्राचीन राजधानी भांडक ( जि० चाँदा ) में थी । और, जब हुएनत्सांग ( चीनी यात्री ) भारत-भ्रमण के लिये आया था, तब महाकोसल की राजधानी इसी भांडक ( प्राचीन भद्रावती ) में थी । यह ईसा की सातवीं सदी और सन् 700 के आसपास की बात है । रायबहादुर हीरालाल सा० लिखते हैं—

The celebrated Chinese traveller Ywan Chwang (Hiuen Tsiang) visited this Province (C. P.) in the 7th Century A. D., and found a Kshatriya King, but Buddhist in religion ruling over Mahakosala, of which Bhandak (old Bhadravati) was then the capital.\*

अर्थात् जब सन् ईसवी के सातवीं सदी में हुएनत्सांग मध्य-प्रदेश में आया था, तब उसे महाकोसल में एक बौद्ध धर्मावलम्बी क्षत्रिय राजा राज्य करता हुआ मिला था । उस समय महाकोसल की राजधानी भांडक में थी ।

हुएनत्सांग ने सन् 639 ई० के महाकोसल का जो वर्णन किया है, वह नीचे इस प्रकार है—

“The king is of Kshatriya caste. He deeply reverences the law of Buddha, and is well affected towards learning and the art. There are 100 Sangharams in the capital and 30 thousand monks. There are a great number of beretics, who have intermixed with the population, and also Deva temples.

\*Indian Antiquary, July 1908, P. 208. footnote 19.\*

“This country, more than 6000 li circuit, was surrounded by mountains and was a succession of woods and marshes, its capital being about 40 li in circuit. The soil of the country was rich and fertile, the towns and villages were close together, the people were prosperous, tall of stature and black in colour.”

महाकोसलदेश का राजा क्षत्रिय-जाति का है। वह बौद्ध धर्म का बड़ा आदर करता है, विद्या और कला के प्रति उचित अनुराग रखता है। उसकी राजधानी में 100 संघाराम (बौद्ध मठ) हैं, और 10,000 बौद्ध साधु रहा करते थे। भिन्न धर्मावलंबी (विशेषतः हिन्दू) लोगों की संख्या अत्यधिक है, और देव-मन्दिर (हिन्दुओं के मन्दिर) भी बहुत हैं।

राज्य का घेरा 6000 ली है। यहाँ पहाड़ और जंगल तथा दलदल भरे पड़े हैं। राजधानी का घेरा 40 ली है (ली =  $1/5$  मील)। राजधानी का घेरा इस हिसाब से 8 मील, और राज्य का 1200 मील होता है। भूमि सरस और उपजाऊ, और ग्राम तथा नगर घने बसे हुए थे। लोग संपन्न थे वे कद के ऊँचे और काले रंग के थे।

हुएनत्सांग ने अपने “यात्रा-विवरण” में न तो राजा ही का नाम दिया है, और न राजधानी ही का। यदि उसके द्वारा राजा और राजधानी का स्पष्ट नामोल्लेख किया गया होता, तो उससे पता लग जाता कि सातवीं सदी में पांडु-वंशीय राजा राज्य करते थे, या अन्य किसी राजवंश के वंशधर इस भूमि के दंडधर थे।

## 6. वर्मा राजवंश

“राजपितुल्यकुल” वंश के राजा अथवा वर्मा राजवंश<sup>6</sup> सन् 601 ई० का लिखा हुआ एक ताम्र-पत्र आरंग (जि० रायपुर) के श्रीकृष्ण मालगुजार के पास है। यह ताम्र-पत्र “राजपितुल्यकुल” वंश के राजों से हमें परिचित कराता है, और इसमें दिया हुआ समय “गुप्त-संवत्” है।

सन् 639 ई० में हुएनसंग महाकोसल में यात्रा-प्रसंग से आया था। उसके आगमन के 38 वर्ष पूर्व का लिखा हुआ यह ताम्र-पत्र है। क्या हुएनत्सांग की यात्रा के समय इसी राजवंश का आधिपत्य महाकोसल में था? तब क्या इस वंश का तात्कालिक राजा बौद्ध धर्मावलंबी था? ताम्र-पत्र में राजधानी का नामोल्लेख नहीं है; नहीं तो इस दिशा में कुछ प्रकाश पड़ सकता था। ताम्र-पत्र के लेख में कोसल देश या कोसलाधिपति आदि शब्दों का भी प्रयोग नहीं किया गया। वेदज्ञ ब्राह्मणों को दान देते हुए भला राजों को यह क्या ज्ञात था कि कभी ऐसा समय भी आवेगा कि उनके दान-पत्र या ताम्र-शासनों में लिखित संक्षिप्त वाक्यावलियों की ऐसी छान-बीन की जायेगी।

दोंडा-नामक जिले के “वटपल्लिका” ग्राम को ‘अग्रहार’ (देवद्विज-हितार्थ-दान) में प्रदान किए जाने का उल्लेख ‘ताम्र-पत्र’ में है। ये दोनों स्थान रायपुर-जिले में हैं। आरंग से 25 मील पश्चिम-दिशा में एक “दुन्डा”-नामक ग्राम है। यही “दोंडा” कहलाता रहा होगा। ‘वटपल्लिका’ का वर्तमान नाम ‘बटपाली’ हो गया है। यह स्थान आरंग से 30 मील पूर्व की ओर है।

### महाराज भीमसेन (द्वितीय) का आरंगस्थ ताम्र-पत्र

ॐ स्वस्ति ॥ सुवर्णनद्याः सर्व्वमद्राजपितुल्यकुलप्रभावकीर्त्तेः श्रीमहाराज सूर-स्य प्रपौत्रः प्रजादग्निम्य श्रीमहाराजदयितस्य पौत्रः प्रणतसामन्तस्यारातिविभीषणस्य श्रीमहाराजविभीषणस्य<sup>१</sup> पुत्रः शक्तिसिद्धिसम्पन्नो धर्मविजयी न्यायोपाजित अनेकरत्नगोभूमिस्वर्णहिरण्यादिप्रदः श्रीमहाराजभीमसेनः तस्य पुत्रः तच्चरितानुकारी सद्भिर्महद्भिश्च आध्युषितमदः श्रीमहाराजदयितवर्मा तस्य<sup>२</sup> पुत्रः तत्पादानुध्यातोत्य (न्त) देवगुरुब्रह्मणभक्तः श्रीमहाराजभीमसेनः कुशली ।

दोण्डा वैषयिकवटपल्लिकायाम् ब्राह्मणादीन् प्रतिवासिनः कुशलमुक्त्वा समाज्ञा-पयत्येषः ग्रामो मया भद्र<sup>३</sup>भोगेनैव मातापित्रोरात्मनश्च पुण्याभिवृद्धये भरद्वाजसगोत्रा-भ्याम् बह्वृचहरिस्वामिब्रह्मस्वामभ्याम् सर्व<sup>४</sup>प्रत्ययवान् महाप्रलयकालावस्थाप्याग्रहारो दत्तस्तत् भवद्भिभरनयोराज्ञाश्रवणविधेयैर्भूत्वा समुचितमेयसुवर्णहिरण्यादिप्रत्यायोपनयः कर्त्तव्यः ॥

यश्चात्र कश्चित् उभयलोकनिरपेक्षः मन्दशभि<sup>१०</sup>रतीतैरागामिभिश्च एता-वद्भिः स्ववंशः सहाधोयियासुः स्वल्पम् अपि पीडान् कुर्यात् कारयेत् अनुमन्येत् वा संपञ्चभिः<sup>११</sup> महापातकैरुपपातकैश्च संयुक्तः [स्यात् पुनश्चास्मिन्नार्थे भगवता व्यासेन अभिहितम् ।

षष्टिवर्षसहस्राणि स्वर्गे<sup>१२</sup> मोदति भूमिदः ।

आश्रेत्ता चानुमन्ता च तान्येव नरके वसेत् ॥

इति एवमादिश्लोकः

गुमानां संवत्सरशते<sup>१३</sup> 200, 80, 2 = 282 गुप्त-संवत्  
(सन् 601 ई०)

भाद्र दि. । 108 दूतकश्च राजपुत्र

मुभद्रः उत्कीर्णम् च लक्ष्मणेनेति ॥

ताम्र-शासन का भावार्थ नीचे दिया जाता है—

ॐ स्वस्ति । सुवर्ण नदी से (यह शासन दिया गया)

अपने पिता के पद-कमलों में ध्यान-रत, देव-गुरु-ब्राह्मणों के परमभक्त श्री महाराज भीमसेन हुए । इनके पिता महारज दयितवर्मा थे, जो अपने पिता के आदर्श

पर चलने वाले थे, और जिनकी राजसभा सज्जन महज्जनों से सदा समलंकृत रहा करती थी। दयितवर्मा के पिता शक्ति-सिद्धि-संपन्न, धर्म विजयी, न्यायोपाजित अनेक रत्न-गो-भूमि-स्वर्ण-हिरण्यादि-प्रदाता श्रीमहाराज भीमसेन हुए, भीमसेन के पिता श्रीमहाराज विभीषण हुए, जो सामंतराजों से वंदित और अपने शत्रुगण में अत्यंत भय उत्पन्न करने वाले थे। इन श्रीमहाराज विभीषण के पिता, परम प्रजापालक श्रीमहाराज दयित थे, और इनके पिता थे श्रीमहाराज सूर, जो सर्वराजषियों के कुल प्रभाव और कीर्ति के तुल्य कुल-प्रतिष्ठा, राज-वैभव और सुयश से सुशोभित थे।

वह महाराज भीमसेन स्वास्थावस्था में रहकर एवं दोंडा-नामक विषय (जिला) के 'वटपल्लिका' ग्राम के ब्राह्मण तथा अन्यान्य निवासियों को शुभ-कामना पूर्वक यह आज्ञा दे रहे हैं—

समृद्धि के साथ राज्य-शासन करते हुए मेरे द्वारा यह ग्राम, माता-पिता की तथा स्वीय धर्म-वृद्धि के निमित्त भरद्वाज-गोत्रीय ऋग्वेदी हरिस्वामी, और बप्पास्वामी को अग्रहार\* (दान) के रूप में समस्त भूमिकर-सहित महाप्रलय-पर्यंत दिया गया। इसलिये उन (द्विवज्रों) की आज्ञा के पालन में दत्तचित होकर आप सब उन्हें उचित रीति से भूमिकर स्वर्णमुद्रा, हिरण्यादि दिया करें। यदि कोई व्यक्ति दोनों लोकों से निरपेक्ष हो अपने विगत दश पीढ़ी और आगमी दश पीढ़ियों-सहित नरक जाने की इच्छा रख इस दान या कीर्ति को किंचित भी हानि पहुँचावे, या हानि पहुँचाने के काम में सम्मति दे, वह उपपातकों के सहित पाँच महापातकों का भागी होगा। भगवान् व्यास ने इस संबंध में कहा है—

भूमिदान देनेवाला पुरुष साठ हजार वर्षों तक स्वर्ग में सुख भोगता है, पर जो मनुष्य दान में दी हुई भूमि को छीन लेता है, या उसके हरण करने में अनुमति प्रकट करता है, वह साठ हजार वर्षों तक नरक में दुःख पाता है।

इसी प्रकार अन्य पद्यों में भी कहा गया है।

गुप्तों के संवत्सर में 200,80,2 = 282

भाद्र दिन 10,8 = 18

राजपुत्र सुभद्र दूतक (राजाज्ञा-वहनकारी) थे। लक्ष्मण ने (ताम्र-शासन के लेख को) खोदा।

सन् 601 ई० के आगे महाकोसल में भीमसेन (द्वितीय) के पूर्वजों का राज्य कब तक रहा, यह ठीक-ठीक नहीं कहा जा सकता; पर 'भीमसेन' (द्वितीय) से 'सूर' तक 6 पीढ़ियाँ होती हैं। यदि प्रति पीढ़ी का शासनकाल 20 वर्ष माना जाय, तो 'सूर' -नामक राजा का शासन  $6 \times 20 = 120$  वर्ष पूर्व प्रारंभ हुआ होगा।

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\*A grant-made in favour of a God or a Brahman.

सन् 481 ई० ( 1 ) सूर

( 2 ) दयित

( 3 ) विभीषण

( 4 ) भीमसेन (प्रथम)

( 5 ) दयित वर्मा

सन् 601 ई० ( 6 ) भीमसेन (द्वितीय)

सन् 601 में 120 वर्ष घटा देने पर सन् 481 ई० रहता है, जो महाराज 'सूर' के शासन-काल का द्योतक है। इस वंश को हम 'वर्मा'- राजवंश क्यों न कहें ? दयित (द्वितीय) के नाम के साथ 'वर्मा'- पद शोभित भी है।

### महेन्द्र

#### 7. कोसलक महेन्द्र

सन् ईसवी की चौथी सदी के मध्य-काल में, सम्राट समुद्रगुप्त ने अपने दिग्विजय-क्रम में, महाकोसल के राजा महेन्द्र<sup>7</sup> को अपना करद राजा स्वीकार कर एवं उनके राज्य-श्री को अपहरण न कर अपनी महानुभावता प्रकट की थी। उस समय 'दक्षिणा-पथ' में अनेक राज्य थे। प्रयाग के किले को 'लाट' के शिला-लेख में उन राज्यों और राजाओं के नाम दिए गए हैं। यथा—

(1) कौसलक महेन्द्र, (2) महाकांतारक व्याघ्रराज, (3) कौरलक मंतराज, (4) पौष्टपुरक महेन्द्र, (5) गिरिकौटूरक स्वामिदत्त, (6) एंरण्डपल्लक दमन, (7) कांचियक विष्णुगोप, (8) अवमुक्तक नीलराज (9) वैगेयक हस्तिवर्म (10) पालवककः-उग्रसेन, (11) देवराष्टक कुबेर, (12) कौस्थलपुरक धनंजय प्रभृति सर्व-दक्षिणापथ-राजग्रहण मोक्षानुग्रहजनितप्रतापान्मिश्रसौभाग्यम्।

समुद्रगुप्त को अपनी विजय-यात्रा में सबसे पहले महाकोसल मिला : पर उस समय उसका नाम 'कोसल' ही रहा होगा। नहीं तो कौसलक न लिखकर 'महा-कौसलक' लिखा गया होता। कोसल देश के महेन्द्र के अतिरिक्त 'लाट' के शिला-लेख से और कुछ नहीं जाना जाता। रायपुर गजेटियर में तो ऐसा लिखित है—

× × In the middle of the 4th century A. D. when the great Emperor Samudra Gupta directed his attention to the conquest of the south, and the kingdom of the south Kosala, the old name of Chhattisgarh was the first country he conquered in his 'kingdom, taking' expedition, The invader marching due south from his capital पाटलिपुत्र or पटना overthrew its king Mahendra.

कोसल के बाद का देश 'महाकांतार' था, जो आजकल की धमतरी-तहसील के 'सिहावा'-नामक स्थान और उसके आसपास के विस्तृत आरण्य-प्रदेश में फैला

हुआ था। अन्यान्य देश दक्षिण-दिशा की ओर थे। पिष्टपुर (आधुनिक पिष्टपुरम्) कलिंग-देश की प्राचीन राजधानी थी।

कुमारगुप्त की मुद्राओं में एक ओर\* “श्रीमहेन्द्र” लिखा हुआ मिलता है, और दूसरी ओर—

\* विजितावनिरवनिपतिः

कुमारगुप्तो दिवं जयति ।

लिखित है क्या ऐसी मुद्राएँ कोसलराज “महेन्द्र” की है? क्या कुमारगुप्त के समय तक ‘महेन्द्र’ जीवित थे?

कई मुद्राओं पर “श्रीअश्वमेध महेन्द्र” लिखित है : कई पर “जयत्यजेयो जितमहेन्द्र” लिखित है।

इन मुद्राओं से महेन्द्र (कोसल-नरेश) का कुछ सम्बन्ध है या नहीं, यह सुप्रसिद्ध मुद्रा-तत्त्वविद् पंडित ही बतला सकते हैं।

‘महेन्द्र’ महाराज ने महाकोसल के किस पवित्र स्थल में अपनी राजधानी स्थापित की थी, इसका भी पता लगाने का कोई साधन उपलब्ध नहीं है।

किरारी (चन्द्रपुर) के काष्ठस्तंभ

पर लिखित प्रशस्तिवाले राजे

## 8. अज्ञात नाम महाराजाधिराज

सन् 1921 के मई-महीने में, विलासपुर ज़िले के चंद्रपुर-ताल्लुके के “किरारी”—नामक एक ग्राम के तालाब के भीतर, मिट्टी से एक 9 हाथ लम्बा चौकोर यज्ञ-स्तम्भ प्राप्त हुआ था। स्तम्भ सरई या साल लकड़ी का है। इस खम्भे के चारों ओर सब मिलाकर 400 के ऊपर अक्षर रहे होंगे। स्तम्भ के धूप में रहने के कारण अक्षर नष्ट-भ्रष्ट हो गए। अब भम्भे पर केवल 25-26 अक्षर बच रहे हैं। खम्भा नागपुर के अजायबघर में रक्खा गया है।

स्तम्भ के लेख की एक नक़ल किरारी के पंडित लक्ष्मीप्रसाद ने उतार ली थी। उस पर से पुरातत्वज्ञों को पता लगा है कि स्तम्भ में जो लेख या प्रशस्ति थी, उसका एक बड़े ही प्रनापशाली महाराजाधिराज से सम्बन्ध था। उस महाराजाधिराज की राजसभा में महासेनानी, सेनापति, भांडागारिक, महानासिक (Kitchen Officer), सौगंधक (Officer-charge of perfumes), गोमांडलिक (Officer-in-charge of cows & cattle), लेखवारक, कुल-पुत्रक (archintects), रथिक, अश्वारोही, नगर-रक्षक आदि प्रधान-प्रधान कर्मचारी थे। इनकी राजधानी कहाँ थी, यह ज्ञात नहीं। खम्भे के अक्षरों से अनुमान किया जाता है कि इन महाराजाधिराज का समय ईसा की दूसरी सदी के आसपास रहा होगा।

\*देखिए, श्रीयुत राखालदास बनर्जी-कृत “प्राचीन मुद्रा”।

### 9. राजा कुमार वासंत

एक चट्टानपर 'कुमारवासंत' राजा के दो शिला-लेख पाली-भाषा में हैं। ये ईसवी सन् की पहली सदी के हैं। "कुमार वासंत" राजा के वंश या राजधानी का कुछ पता नहीं चलता।

पौराणिक काल की राजधानियाँ

पौराणिक काल की राजधानियों में तीन नाम अति प्रसिद्ध हैं—

- (1) रत्नावतीपुर या रत्नावतीपुर  
(बिलासपुर-ज़िले का रतनपुर)
- (2) मणिपुर या चित्रांगदापुर  
(रायपुर-ज़िले का सिरपुर)
- (3) भद्रावतीपुर या भद्रपत्तन  
(चाँदा-ज़िले का भांडक)

रत्नावतीपुर का वर्णन 'महाभारत' तथा 'जैमिनी अश्वमेध' में दिया गया है। प्रसिद्ध हैहय-वंशीय राजा मयूरध्वज की राजधानी रत्नावतीपुर में थी।

मणिपुर में अर्जुन के पुत्र बभ्रुवाहन राज्य करते थे। 'महाभारत' में मणिपुर का उल्लेख है। बभ्रुवाहन की माता चित्रांगदा इसी मणिपुर के राजा की पुत्री थी। चित्रांगदा की सौत उलूपी शेषनाग की कन्या थी।

भद्रावतीपुर में यौवनाश्व (बनासु) राजा राज्य करते थे। इन्हीं के यहाँ 'श्यामकर्ण' अश्व था, जिससे महाराज युधिष्ठिर का अश्वमेध किया गया था। 'जैमिनी अश्वमेध' में इस राजा और उसकी राजधानी का सुन्दर वर्णन किया गया है।























